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THE INFLUENCE OF CHRISTIAN WATER-BAPTISM ACCORDING TO THE NEW TESTAMENT.*

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PART I.

The Lutheran Church makes Christian baptism a saving ordinance. But not a few Lutheran theologians today are oppressed by the feeling that in this matter, the facts do not warrant the conclusion. Yet they bear their burden quietly in the good assurance that their church can at least boast of being the one nearest in agreement with the Holy Scriptures. However, I might claim that perhaps in no other article of Lutheran dogmatics has so much been imported into the text of the New Testament as in this, and nowhere have so many obscurities been held to be assured results as just here. The chief mis-

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take, it seems to me, lies in the fact that the distinction between water-baptism and the baptism of the Spirit has not been made sharp enough. Others, and not least of all, representatives of the Religio-Historical school, may have a different opinion.

According to the unanimous report of Matthew (3:11), Mark (1:8), Luke (3:16) and the fourth evangelist (John 1:33), John the Baptist expressed his expectation that his great successor would baptize not with water or "in water," but "with the Holy Spirit," or "in the Holy Spirit," or "in the Holy Spirit and fire." How he conceived of this baptism of Spirit and fire no one will ever ascertain exactly, although the connection of thought in Matthew and Luke suggests that the coming Messiah, as judge of the world, equipped with divine, almighty power, would subject mankind to a thorough cleansing process and would destroy everything that is unholy, or that only appears to be holy. On the other hand it is certain that John did not represent the Holy Spirit as a gift to be distributed, even though the disciples of Jesus, after the death of their master, may have given such an interpretation to His words. For undoubtedly he wished to designate by the use of the dative "with the Holy Spirit," the means which the Messiah will use at His baptism, or by saying "in the Holy Spirit," the element in which He will perform it, in both cases in contrast to water which John himself used in baptizing. The Messiah stands too high in his estimation for him to think that He would, like himself, baptize with water. Hence those who believed the Baptist could not at all expect a Christian water-baptism, at least a baptism of this kind, performed by Christ Himself.

Now undoubtedly the hope of His forerunner was in no sense a rule for Jesus. As in other things He did not fulfill those expectations (Matt. 11:3; Luke 7:19); so, contrary to all expectations, He could have baptized with water or recommended such a baptism to His disciples.

However, according to the reports of the first three Gospels, during His stay on earth, He did neither. The circumstance that during the period of Christ's ministry, Christian water-baptism is not even mentioned, shows plainly that the report of the first three Gospels was made under the influence of the word of the Baptist concerning the looked for Spirit-baptism. Besides, this circumstance cannot be without significance in determining their view of Christian water-baptism. It is therefore scarcely to be accepted that they regarded it as an indispensable demand to be made upon every one who would enter into closer relations with Christ.

There is a difference when we come to the Evangelist John. Although, as already indicated, the hope of the Baptist was known to him as well as to the others, yet, without the least hesitation, he reports that Jesus baptized with water (3:22-26), that He baptized in this way more people than the great water-Baptist himself (4:1). The qualification, however, which is made by the remark (4:2) that Jesus did not baptize with His own hands, gives the impression that this is an afterthought, caused by the recollection of the promise made by the Baptist. Still if none but disciples baptized with water, it would make no difference in the matter, for they would undoubtedly have done this, not against the will of the Master, but even by His command. At all events, there must have been a Christian baptism very soon after the public appearance of Jesus. This fact, in spite of all questions that have been raised about the fourth Gospel, appears to me all the more firmly established the more it contradicts the hope awakened in the hearts of the disciples of Jesus of a purely Spirit-baptism.

It is also of itself much more probable that Jesus used baptism from the beginning than that He instituted it as a supplement, when He had risen from the dead, as it may appear from Matthew (28:19) that He did. Even if baptism is not mentioned again after the fifth chapter in

the Gospel of John, the conclusion cannot be drawn that Jesus soon dropped it from use, or even rejected it as something with no purpose. On the other hand it appears that in a short time the demand for it was generally satisfied, because, just as in the days of John, all the people streamed together at once to be baptized (3:26 and 4:1). It is also to be noticed that we hear nothing of any difficulties being laid in the way of those seeking baptism. It must, therefore, be supposed that baptism influenced the great mass of the people.

In the last sentence we come to the question, what significance did the fourth Evangelist attach to Christian water-baptism? First of all, we may maintain that the thought of the impartation of the Spirit by baptism must be entirely excluded. For otherwise, according to John 4:1, great multitudes of the Jewish people must have received the Holy Spirit. But that would not accord with the so-called parting words of Jesus, according to which not even the little circle of His apostles could have possessed this best of all gifts. Otherwise He would not have promised to give it to them when He could no longer linger in bodily form among them.

Then there is another no less important conclusion to be drawn from John 4:1. The verse says that Jesus "made and baptized disciples." The order of the words justifies the conclusion that those who sought baptism did not become Jesus' disciples by baptism, for they were that before. To a certain extent they must therefore have changed their minds already. But this change of mind cannot have been a thorough-going one with all; that is, they were not all developed to a complete fellowship of soul with Christ, for here was a matter of hundreds, perhaps thousands, who desired and received baptism. In most cases, the great searcher of hearts will have found no more than willingness to join Him in order to learn of Him (that's what disciple means), and to follow His instructions. By baptism, however, He took

them, according to their wish, into His school, or fellowship, and solemnly pledged them henceforth to give heed to Him. The external form of water-baptism by no means effected an inner change, but it was the mark of it. If anything was changed by baptism it was simply the name of the candidate. If he had been called a disciple of Jesus, now he is called a disciple of Christ.

With this change of name, of course, one hoped to gain certain advantages. But to possess and really enjoy these, more was needed than the change accomplished in the course of a few minutes. Just as in other cases the disciple must listen and learn. Otherwise the best school and the name of the most competent teacher would do him no good. In view of these considerations we arrive at the conclusion that, according to the opinion of the fourth Evangelist, the influence of Christian water-baptism in and of itself, does not exceed that of John's baptism. It confines itself to this, that by the baptismal act is signified the completion of a change of mind, the turning to Christ, and the reception into the external fellowship of Christ is visibly established.

This result must be regarded as premature if other references to the significance of Christian water-baptism were to be found in the Gospel of John. But that is not the case, not even in 3:5. The omission of the article before "water" and "spirit" in this passage is not favorable to the thought of anything so definite as Christian baptism. It is to be observed further that when Jesus used the words "born of water and spirit," He wished to explain the expression, "born from above," which had remained inexplicable to Nicodemus. The meaning of the words used to explain other words must then have been clear to him. That would not be so, however, if they were to relate to Christian water-baptism. For it is not till John 3:22 that Jesus is said to have begun to baptize.

It would also be entirely contrary to the holy earnestness of Jesus if He had laid down conditions for entering the Kingdom of God without telling Nicodemus plainly what he had to do. But even allowing that He had Christian water-baptism in mind, still no one could prove what is so often asserted, that the processes of being born of water and of being born of spirit, are fulfilled in one and the same act; namely, in water-baptism. It could only be said that in order to enter the Kingdom of God two things, water-baptism and spirit-baptism, are necessary. One would have to admit that the former, in contrast to the latter, can have only subordinate value. This result is by no means without significance for our purpose. It stands in best accord with the results already obtained. But I am of the opinion that the words "of water" did not belong to the original text. The phrase "born of water" sounds very strange, while the parallel expressions "born of the flesh" and "born of the Spirit" are perfectly clear. Besides it is not only surprising, but it is also not in accord with reality when "born of water" is reckoned with "born from above," while "born of the Spirit" is most fitting because the Spirit is from above, and comes from God (think of the rushing wind from heaven, Acts 2:2).

Finally, it cannot be explained why Jesus, when He continues His discourse, does not say another word about water, but treats the new birth as exclusively a birth out of the Holy Spirit. In spite of this, we can conceive that "of water" has been added as a supplement. If Jesus, according to the account that follows a few verses later, did baptize with water those who longed for the kingdom of heaven, then this baptism must appear as necessary before they could enter in.

If one wishes to retain the words in the text as original, he must remember, if he would overcome the difficulty, that this is a conversation between two masters in Israel (who were acquainted with the pictorial language

of the Old Testament prophets, and occasionally used it themselves) Jesus could therefore take for granted that he would be in a measure understood by Nicodemus, if He designated the setting aside of the sinful nature of man, and his complete renewal as a birth of water and spirit, as the prophets use water as purifying and the spirit as renewing (Ezek. 36:25). "I will sprinkle pure water over you that you may be clean * * * and I will put a new spirit in your heart * * * and cause you to walk in my statutes."

After we have taken into consideration all statements that refer more or less directly to Christian water-baptism that are found in the four Gospels, and relate to the period of the life of Jesus upon earth, we have left nothing in the Gospels but the well-known word of the Risen One (Matt. 28:19). Weighty and well-known objections have been raised to the genuineness of this passage. The trifling irregularities in putting the masculine "them" immediately after the neuter "all nations" seems to me to prove that this is a piece of patchwork. Nevertheless these words should not be simply passed over in silence. There is no doubt that it is water-baptism which Christ commands His Apostles on this occasion, even though such a command could scarcely be expected after the representation we have found in the first three Gospels. To be sure, the word "baptize," in and of itself, does not specify water-baptism. (See "baptize in spirit and in fire," Matt. 3:11.)

The interpretations of the phrase "in the name of the Father and the Son and the Holy Ghost" are varied. It lies outside our task to determine whether the words constitute an established formula for baptism, or point back to a previous confession of faith by the candidate (compare the spurious words in Acts 8:37) or whether they contain a pledge for the future. At all events, the most important question for us is what does the risen One designate as the immediate effect of baptism. One thing is

certain, namely, that "making disciples" goes into effect by "baptizing." However rich a content one may put into the words, "in the name," no more can be gained from it than this, that the person baptized is made a disciple. Whose disciple does he become? This question may receive different answers. If you decide by the construction of the sentence above, then those who are baptized were disciples of the apostles. This view is supported by verse 20 where the apostles are designated by the expression "teaching," as their teachers. On the other hand we may admit that the context undoubtedly permits a reference to Christ. Besides the disciples of the apostles are in the last instance nothing else but disciples of Christ. Therefore there is nothing important in this distinction. But it is all the more important to see clearly what must have been the state of mind of those who had become disciples by baptism, and that immediately after the act of baptism. That they all, without exception, had been transported into a condition of relatively perfect spiritual fellowship with Christ is inconceivable because according to verse 20, they could not get along without the discipline of the apostles, and they needed urging to fulfill the will of Christ. There is no indication at all in the text that baptism calls forth a change in the inner life of the individual. Rather we must suppose that anything of that kind, that is a stronger or a weaker inclination to Christ is already taken for granted. For in spite of the command of the heavenly King to subject all peoples of the earth to Him, the thought of applying external force to accomplish an involuntary submission is entirely excluded.

What then is the effect of baptism if there can be no talk of any influence upon the soul? It should be borne in mind that the risen One bases His missionary command upon the fact that to Him all power in heaven and earth has been given (verse 18). At the same time He appoints His apostles to see to it that the disciples keep

His commandments (verse 20). These two things point to the facts that by baptism a new relation of an external kind has been brought about between Christ and those who are baptized, a relation much like that which exists between a lord and his servants. Whoever belongs to the disciples is in duty bound to obey the King of the world and to receive constantly instructions as to his obligations from appointed instructors. It is taken for granted that there are advantages derived from this relationship as servant, otherwise no one would serve. But we are not told what they are.

Summing up we may say: Christian water-baptism does not call forth changes in the soul, but it presupposes an inward, even if perhaps a superficial, turning toward Christ. By baptism one is received into the number of those who stand in a relation of dependence upon Christ, and above all things have to obey Him. This conclusion agrees essentially with what we have found in the Gospel of John. There is only one point where there seems to be a contradiction. For in "Matthew" one becomes a disciple of Christ by baptism, while in "John" he is that before he is baptized. This contradiction is relieved by the consideration that in "Matthew" "a disciple of Christ" designates an external position, while in "John" it stands for an inner disposition. After all, the difference really is one of form and not of essence.

We pass to the book of Acts. First of all it must be observed that here too the change of mind, faith, or whatever the inclination of the candidate toward Christ may be called, is represented not as an effect of Christian water-baptism, but as a condition presupposed at baptism. This is certain, even without the support of 8:37, which, with the previous question of Philip as to the heartfelt faith of the treasurer, must, for textual reasons, be discarded. For 2:38 requires the hearers to change their minds and then to be baptized; in 2:41, those are baptized who had received the word preached; likewise

in 8:12, when they believed Phillip, who brought them the glad tidings of the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

In the "Acts" there appears also a distinction between water-baptism and the baptism of the Spirit, most plainly in the account of Cornelius (10:44). During the apostle's preaching, before anyone had given a thought to the baptism of the hearers, the Holy Spirit fell upon them, and not until after they had spoken with tongues by the power of the Spirit and given praise to God, did Peter ask: "Can any one forbid water?" and then command the baptism. To be sure some think that this occurrence in the house of Cornelius was an unusual one, and cannot be taken as proof that the outpouring of the Spirit was generally independent of water-baptism. But they are wrong; for if the Jewish converts, who were with Peter, were exceedingly astonished, it was not because the outpouring of the Spirit preceded baptism, but only because it was imparted to Gentiles at all. This is stated expressly in verse 45. The words of Peter can have no other meaning than this: These Gentiles have been made equal to us by God from whom they have received the Holy Spirit; consequently we would be rebelling against the will of God if we should refuse to receive the unclean into our fellowship, that is to baptize them in Christ's name.

The same result follows if we compare 11:55 with 10:44. Here we notice especially that the Baptist's word contrasting the Messiah's baptism of the Spirit with his own baptism of water (a word that is referred to here as in 1:5 as a word of Jesus). This word is applied now to what took place in the house of Cornelius. That is to say: Although the baptism of water had not yet been administered to those people, they had already received a baptism; that is, they had the experience of being immersed or poured upon. There can be no plainer warning against applying such expressions as baptism, bath and the like inconsiderately to the baptism of water.

In 8:15 the case is reversed, the Holy Spirit is imparted after the baptism of water, when Peter and John in Samaria prayed over those already baptized in the name of Christ, that they might receive the Holy Spirit. Hands were laid on them, we are told, and they received the Holy Spirit. This fact is clearly brought out by the observation and wish of Simon, the Sorcerer. Here, too, it is objected that this is an extraordinary occurrence, where baptism did not exhibit all the effects that are elsewhere peculiar to it. But this is an empty assertion. For in the text we read nothing of any surprise that the Spirit had not been given with the baptism. Verse 16 does not say: The Spirit had not fallen upon them, although they were baptized. On the contrary it is written with all desirable clearness and explicitness: Only they had been baptized, that is they were only in the condition of being baptized. Consequently nothing further had happened to them, except that they had been baptized with water, and we may add, without changing the meaning of the words in the least: The baptism that had been administered to them, was a complete one, lacking nothing, however much those baptized might lack.

An attempt to weaken the result of this passage may be attempted in another way, that is, by maintaining that the Spirit, whom the people in Samaria received, was the special spirit of speaking with tongues, whereas what they had received at their baptism was the general spirit of holiness. This fact, it is said, was taken for granted and hence there was no need of mentioning it. To this it may be replied: There can be no talk of taking anything for granted in this case, because nowhere in the book of Acts, not even in 2:38, as we shall see, do we read of receiving the Spirit of any particular kind. In the passage under consideration there is just as little of a distinction between two kinds of spirit. In the condition of things

at Samaria such a distinction must have been observed and would doubtless have been made if it had been present.

The same result, that the Holy Spirit is conferred not by baptism, but by the laying on of hands, is furthered by a careful consideration of 19:2. In this place Paul asks some disciples whether they had received the Holy Spirit when or after they had become believers. They answer him, that they had not even heard that there is a Holy Spirit. To his second question, "Unto what then were ye baptized?" he receives answer: "Unto John's baptism." This conversation, to be sure, brings close to us the thought that there must be a causal connection between the reception of the Holy Spirit and of Christian baptism of water. However, there are three valid reasons against accepting that idea. (1) The apostle brings in connection with Christian baptism not the receiving but the hearing of the Holy Spirit. As he looked at it those disciples could be baptized Christians without possessing the Spirit but not without at least having heard of Him. (Matt. 28:19.) (2) The apostle asks in verse 2: "Did you receive the Holy Spirit when you believed? not when you were baptized." (3) When the disciples had heard the instruction of the apostle as to the relation of John to Jesus, and in faith received it, they were baptized, and when Paul laid his hands on them, the Holy Spirit came on them. The act of baptism was finished when the act of laying on of hands began, the act that brought them the Holy Spirit. Even if in those days, the laying on of hands soon followed the baptism of water, no one thought of confounding the two acts and of ascribing to one the peculiar influence of the other.

The harmonious result of the consideration of the last two passages throws light upon another, 9:17. In this case Ananias lays his hands upon Saul before he is baptized, saying: "The Lord hath sent me that thou mightest receive thy sight and be filled with the Holy Spirit."

Considering the peculiar significance which we have found in the laying on of hands, it is more than probable that the Spirit came upon Saul without delay, consequently, even before he had submitted to baptism. It is plain that in the opinion of the author of the Acts, the baptism of the Spirit has nothing to do with the baptism of water. This is plain from the unambiguous passages, 10:44, 11:15 and 19:2. It may be contradicted in the case of Saul, although there is not the slightest evidence that he was not filled with the Holy Spirit until after his baptism.

The result we have reached, some think, can be overthrown by 2:38. They would be right if the old translation must be received. "Be baptized everyone of you in the name of Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." But such a necessity does not exist as long as the punctuation does not belong to the settled part of the traditional text. That the author of Acts wished to begin the subordinate sentence with the words: "And ye shall receive," I consider excluded, however, not for grammatical reasons, but because in this way the connection with the preceding verses is lost. Peter has expounded two matters in his sermon: First, he cleared himself and his companions of the charge of drunkenness by pointing to the fulfillment of a divine promise; second, he spoke to the conscience of the Jews because they had crucified Jesus, the Elect of God. The emphasis lies on the second point, as the accusation, "Jesus ye crucified," is the conclusion of the whole appeal. Peter therefore had in mind to awaken in his hearers a penitent mind. He did not yet put before them the receiving of the Holy Spirit; but he cites the prophet without applying the words to them, but simply to justify the surprising conduct of the Apostles. Consequently we read in verse 37 nothing of joy on the part of the hearers at the thought of the coming gift of the Holy Spirit, but on the contrary, of a violent shaking of their

souls, because they heard Peter charge that they had brought the Messiah of God to the cross. Hence the question, What must we do? must be supplemented in this way: That we may make good our great injustice or obtain forgiveness from God. And the answer of Peter must correspond to this question. But this is not the case in verse 38 as generally punctuated. For according to this arrangement Peter would have told his hearers of the way to acquire the Holy Spirit. Peter's answer is proper if we start a new sentence with "and ye shall receive," with verse 39 to support it. Then the answer of Peter would read: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Then he opens a new prospect for his hearers as he continues: "And ye shall receive the gift of the Holy Spirit for the promise is to you and to your children." The new verse 39 forms, therefore, evidently a fitting advance upon the preceding sentence and expresses a thought which had not yet found utterance in the address of Peter. In short, the punctuation which I recommend approves itself in every way and is proved to be right by the fact that it alone removes the opposition between 2:38 and all other passages in the "Acts" and represents the views of the writer as in harmony with each other. The baptism of the Spirit is then always to be sharply distinguished from the baptism of water and the Spirit is never given by the mere baptism of water. If we consider that in order to receive the Holy Spirit there was no further need of an extraordinary event like that experienced by the Apostles at Pentecost, but that it could take place by intercessory laying on of hands (8:15; 19:6), by fellowship in prayer (4:31), or by believing and receiving the Gospel (10:44), but never by the baptism of water, which therefore appears to be of subordinate importance and unable to exercise a profound influence.

2:41 favors this position. Those who had received the word of Peter, that is, had believed in Christ, were baptized, and that day about 3,000 were added to the

number of believers. Notice the great number of those baptized on one day. Nothing but a mass movement can have taken place by the baptism, and such movements are wont to be lacking in depth. For good reasons nothing is said about any pouring out of the Spirit. We surely do not err if we limit the worth of the baptism to an external change in the individual, who by it is received into the Christian congregation. This signified for him nothing more than the right and duty to participate in the manner of life peculiar to this congregation. He enjoyed, as we see from verse 42, instruction of the apostles, he cultivated fellowship with his fellow believers, and took part in their meetings for prayer and in the love feasts. Nothing is said of any influence of the baptism upon their feelings.

There is no need of further proof from other passages in the "Acts" that baptism represents the act whereby reception into the fellowship of Christians was effected. We must examine more carefully one passage (16:15), because now a special feature of this act is brought to our attention. When Lydia, with her household, had been baptized, she pleaded: "If ye have judged me to be faithful to the Lord, come into my house and abide there." As she spoke these words soon after her baptism, it is right to suppose that, by her baptism, judgment was passed upon her relation to Christ, even though no words may have been used to that effect. So baptism had for the one who submitted to it the value of a public witness to the presence of faith that was requisite for members of the church. To this it must be added that Lydia, on the ground of her baptism, lays claim to the right of friendly intercourse with her fellow believers. On the other hand again we hear nothing of effects upon the heart of the individual called forth by baptism. Had not the author of the Acts ever known of such effects?

According to 2:38 such seems to have been the case, for baptism is for the remission of sins. Perhaps we must experience a surprise if we go to the bottom of the

words and of the matter which they represent. In the first place it is remarkable that exactly the same phrase, "for the remission of sins," is used of John's baptism (Mark 1:4; Luke 3:3). We cannot, therefore, escape from the conclusion that this verse ascribes to Christian water-baptism no greater influence than that which John's baptism possessed. That is very significant. It is to be borne in mind further that the preposition "for" indicates that "remission" is the goal of baptism, although we learn nothing more definite as to how and when the goal is reached. It must, therefore, for the present, remain undecided whether one obtains possession of the forgiveness of sins by the act of baptism, or whether by it the way is prepared that leads to this goal, so that perhaps by baptism in Christ's name one might gain true faith in Him, and through this faith obtain forgiveness. Even if we adopt the interpretation which is more favorable to the value of baptism, still it cannot be asserted that forgiveness is a blessing that proceeds from baptism alone and is procured by no other means. From the circumstance that the two imperatives "repent" and "be baptized" stand side by side with equal rights, it is natural to connect the words, "for the remission of sins" with the command to "repent." Even if this connection is refused, it must be allowed that there is the closest material bond between repentance and the remission of sins, so that repentance not only aims at the remission of sins, but also is an indispensable condition of it; for no one questions that repentance is a *sine qua non* of forgiveness.

If, then, forgiveness of sins should be imparted by Christian water-baptism, this result could not be ascribed to that alone, but rather, it must be contended that it plays only a subordinate role in the transaction. This is confirmed by 3:19, where the same Peter, who has spoken at 2:38, declares that repentance and conversion (to Christ) are sufficient for the blotting out of sins. In this case what value can

Christian water-baptism still have? We will arrive at the surest answer if we remember that its effect is like that of John's baptism, as that, too, is called the "baptism of repentance" (Mark 1:4; Luke 3:3). The genitive "repentance" is evidently intended to be the peculiar characteristic of the baptism, but it is not clear, without further light, wherein it consists. If we consider that the determination to submit to John's baptism was inconceivable without a previous change of mind, the nearest supposition is that this baptism received that name not because it was a pledge of future repentance, but because it originated in repentance, or, more correctly, because it brought to expression the more or less complete change of mind. Matthew 3:6 informs us that "the people were baptized, confessing their sins." The confession of sins is regarded, in human relations, as a trustworthy sign of a complete change of mind. With this, however, is assured the forgiveness of sins, yet as given already (Psalms 32:3-5). If we take all this into consideration, we have a certain right to say of John's baptism that it helped in the forgiveness of sins, but we must add that after all it was still nothing more than the external form of a process within the individual.

If we now return to 2:38, the worth of Christian water-baptism will no longer be hidden from us. It is also a baptism of repentance. The hearers of Peter's call to repentance should perceive that in crucifying Christ, they had committed a grave injustice and should make known their change of mind in the request for baptism in Christ's name. They could not express their guilt and their earnest determination to do better more clearly than by submitting to this baptism and in this way recognizing as Lord and Christ Him whom they had once treated as a criminal worthy of death. On the other hand by the baptism they would receive forgiveness of their guilt, yet not as if this result had occurred independently of repentance. On the contrary, the forgiveness must be represented as based exclusively on the re-

pentance which the candidate brought to the act of baptism. Hence baptism in and of itself signifies nothing but a sensible representation of inner purification or a sensible confirmation of it.

This result is not contradicted by 22:16, which also speaks of the forgiveness of sins in connection with Christian water-baptism. In this place Paul relates that Ananias said to him: "Arise and be baptized and wash away thy sins, calling on the name of the Lord." The words "be baptized" and "wash away" in this sentence not only stand parallel to each other, but they belong to one act. This I see indicated by the similarity of the expressions used, "wash away" and immerse (in water). From this circumstance the conclusion need not be drawn that the power to forgive sins proceeds immediately from baptism. It must be only a symbol of the complete washing away of sin. This meaning must be considered more correct because of the participial clause connected with "washing away," "calling on the name of the Lord." If this clause is not to be deprived of its characteristic content, it must be explained as follows: Wash away your sins by calling on the name of the Lord. The calling on God is to be comprehended not as an incidental circumstance in the "washing away," but rightly as the real means by which it is accomplished, as very often in the Scriptures the divine forgiveness is represented as an answer to prayer.

Thus far we have exhausted the examination of the "Acts," and the total result is as follows: By Christian water-baptism, in and of itself, no internal influence is exerted. It testifies that the candidate has a certain measure of faith in Christ, and it takes him into the external fellowship of the disciples of Christ. If he has previously shown direct hostility to Christ, the baptism serves to confirm in a visible way both his complete change of mind and the forgiveness of his sins.

(Concluded in next issue.)

THE THOUGHTLIFE OF THE MASSES OF THE NEW TESTAMENT WORLD.

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The New Testament books were all written in the last half of the first century. The time covered by the writings, apart from the apocalyptic visions, is probably just about one hundred years, beginning with the annunciation to Zacharias about five or six B. C. and closing with the appearance of John's Gospel about 95 A. D. The Gospels furnish primarily a fourfold portrait of the Christ, but incidentally they set forth in a fairly clear way the development of His Kingdom up to the time of His ascension. At this point the Acts takes up the history of the Church and carries it forward to the beginning of Paul's missionary journeys. From that point onward the New Testament writings set before us only a very scrappy and incomplete record of the development of the Kingdom. Paul and his groups of workers are followed in the Acts with considerable care down to his imprisonment at Rome, but the only details we have concerning the last five or six years of his life are found in the Pastoral Epistles. In the Acts and the Epistles some further facts are given concerning Peter and the other Apostles, but they are very few.

Because it is impossible to trace with exactness the movements of the Apostles and their co-workers during the last forty years of the New Testament period, no very definite boundaries can be assigned to the New Testament world. If we may assume that those representatives of distant Roman provinces who were present in Jerusalem on the day of Pentecost returned home and carried with them either as a matter of faith or as "news" the glad tidings, and that Paul, as was uni-

formly believed in the early Church for several centuries, was liberated from his first imprisonment and carried out his long cherished plan to visit Spain, then the New Testament world reached from beyond the confines of the Roman Empire on the east westward to and along the northern shore of the Mediterranean Sea to the Pillars of Hercules, and along its eastern and southern shores to about one third of its length. In addition to reaching farther eastward than the great Roman Empire the New Testament world also dropped farther down into the continent of Africa and included Ethiopia.

How thoroughly this vast region as a whole was evangelized during the New Testament period, we have no means of knowing with certainty. Only concerning a comparatively small portion of it have we certain information. We know, however, that the portion of the Turkish Empire in Asia embraced by the terms Palestine, Syria and Asia Minor, the Turkish territory lying in Europe, Greece, Montenegro, the portion of Austria-Hungary along the Adriatic formerly known as Illyricum, and possibly some parts of Servia and Bulgaria were covered by the efforts of the church at Jerusalem and of Paul and his co-laborers with fair thoroughness. Paul certainly spent some years at Rome in active ministry, but unless liberated from his imprisonment and continuing in Italy for some time after his liberation, he was unable to reach the surrounding territory except through his helpers. Peter evidently carried the gospel as far eastward as Babylon, but we know nothing of his work in going or returning, nor indeed while there.

Most of the New Testament world was under Roman control. So little is known of the Christian work done during the first century in those regions included in it which lie to the east of the borders of the Empire in Asia and to the south of them in Africa, that these may wisely be omitted from consideration in discussing the topic of government.

The enlarging conquests of Rome made it evident directly that the Law of the Twelve Tables must be revised and enlarged. This revision, known as Roman Mediterranean Law, or the Law of the Nations (*Jus Gentium*), was developed between the years B. C. 250 and 150. With the still further enlargement of territory and extension of citizenship this was again developed into Roman Imperial Law, or the Law of Nature (*Jus Naturale*). "According to its principles," says Dr. Breed, "as defined by Caesar, there is a great community of gods and men, of which each single country was only a portion or constituent part, and the laws of Rome should conform to those of this great community. The *Jus Naturale* was thus intended to be a universal law, regulating the affairs of a universal empire, and conforming to those eternal principles by which the universe was governed—as Caesar says—'wisely commanding what is right, and prohibiting what is wrong.'"¹ The New Testament world, of course, came under the dominion of this third and final form of Roman law.

As always, doubtless this law itself was much better than the actual application of it to the affairs of life. Much would depend upon the men in places of authority in the provinces. The taxes, always heavy at the best, might easily be made, or be let become, very burdensome. In many ways positions of authority furnished opportunities for avarice or cruelty to annoy or distress. But on the whole the people of the Mediterranean basin had never been better governed. "While delation and confiscation and massacre were working havoc on the banks of the Tiber, the provinces were generally tranquil and prosperous. The people elected their magistrates, who administered municipal affairs with but little interference from government."² Piracy had been destroyed. Magnificent roads had been built into all parts of the

1 Preparation of the World for Christ, p. 326.

2 Dill, Roman Society from Nero to Marcus Aurelius, p. 204.

Empire. Broken by only four short voyages, a journey might have been made over these roads from Alexandria to Carthage, through Spain and France into northern Britain, then back by way of Leyden, Cologne and Milan, thence eastward to Constantinople, southward through Asia Minor to Antioch and on to Alexandria again, a total distance of more than 7,000 miles. And in all this journey the traveler would be safe. He would be able to measure his progress by milestones along the way. Maps of the routes giving the distance from place to place would be furnished him, and stopping places for the night provided for man. Nearly ten miles an hour could be made by land, and the average by sea was 130 miles a day. Never, perhaps, until the day of railways and steamboats, was there an age in history when traveling was easier or more general.³ Merchants of Rome and other great cities went with their caravans to Ethiopia and India, and their vessels reached the ports of Britain and Ireland. "The sea was alive with vessels and the land with wagons, transporting to the imperial city and the other great centers of civilization the products of every clime."⁴ Students from all parts of the world came to the great educational centers at Rome, Alexandria, Athens, Antioch, Corinth and Jerusalem. Teachers, artists and religious pilgrims wandered everywhere.

In governmental policies the Roman Empire differed much from all the world powers that had preceded it. The Babylonian, Persian and Macedonian powers had forced the nations together and held them in one body by sheer strength. These former empires were "conglomerates; reminding one of certain rocks consisting of widely different constituents, kept in place by the pressure which has been exerted upon them."⁵ Rome, how-

³ Dill, p. 205.

⁴ Breed, p. 332.

⁵ Breed, p. 334.

ever, obtained her territory more slowly and was able to assimilate what she added to herself. She never needlessly destroyed local customs or laws, but bound her colonies and dependencies to her with such sagacious policies of state that the very communities which she had annexed became her most trustworthy supporters.

Gibbon estimates the population of the Roman Empire in the third century to have been about 120,000,000. Merrivale's opinion is that at the time of Augustus the total population numbered about 85,000,000, with 7,000,000 of this total in Italy and 33,000,000 more in European territory. The New Testament world as sketched above would seem to include about one half the territory of the Empire at the time of its greatest extent in addition to those regions mentioned as lying to the east and south beyond the borders of the Roman dominion. While there was doubtless considerable difference in the density of population in different portions of the Empire, yet, bearing in mind the extent of territory outside the Empire embraced by the New Testament world and the nature of that portion of the Empire included in it, and using the figures given above as a basis of calculation, the total population of the New Testament world can hardly be placed under 50,000,000. Of these probably as many as 5,000,000 were slaves without any rights whatever.

Among the various peoples constituting these millions the Romans, the Greeks and the Hebrews were the most important. The influence of each of these peoples was strongly felt in almost every part of the New Testament world. No people of the first century were more widely scattered than the Jews. Josephus reminded his countrymen, "there is no people upon the inhabitable earth which have not some portion of you among them."⁶ The Greek geographer and historian Strabo (c. B. C. 64-19 A. D.) said: "It is not easy to find a

6 Jewish War, II. 16:4.

place in the world that has not admitted this race, and is not mastered by it.”⁷ The Hebrew was, of course, everywhere primarily religious. Whatever else the Jew might be, he was first of all and above all a worshipper of Jehovah according to the directions of the Law. He was separate and apart from the people among whom he might chance to dwell. Their religious ceremonies were an abomination to him, their systems of thought of little or no concern. His attitude towards all things not Jewish was unquestionably such as to bring down suffering upon his own head, but his convictions were so positive and so openly set forth, that there is little risk of entertaining an exaggerated conception of the influence he exerted. The marked difference which existed between the Jews of the eastern dispersion and those of the western makes what has been said of the Hebrew influence less emphatically true of the latter, perhaps, but it still remains true.

The Greeks also were widely scattered. Before the days of Alexander the Great Grecian colonies had been planted all along the coast of Asia Minor, on the African coast south of Greece, and in Sicily and the southernmost portions of the Italian peninsula. The conquests of Alexander scattered the Greeks over all of Asia Minor and the parts of Africa about the Nile, and then eastward into Asia until both the Oxus and the Indus were reached and crossed. Later the Roman conquest brought many more of them into Italy and the region farther west. The Greek influence differed much from the Hebrew. Instead of being primarily religious, it was fundamentally intellectual. Dr. Caird says: “The Hebrew mind is intuitive, imaginative, almost incapable of analysis or of systematic connection of ideas. * * * Its conceptions of truth come to it in a series of vivid flashes of insight, which it is unable to coordinate. For

7 Quoted by Josephus, *Antiquities of the Jews*, XIV. 7:2.

the most part it expresses its thought symbolically. * * The Greek mind, on the other hand, is essentially discursive, analytical and systematic, governing itself even in its highest flights by the ideas of measure and symmetry, of logical sequence and connection. * * * They (the Greeks) are never satisfied to leave anything obscure or undefined, or to let any element stand by itself without being carefully distinguished from and related to the rest. * * * The Greek, again, was essentially reflective; he was never content to wield the weapons of thought without examining them; rather he sought to realize the precise value of every category or general term which he found himself using."⁸ Indeed, so preeminent were the Greeks intellectually, so keen was their thought, so accurate was their speech, so beautiful was their architecture and their art, so attractive was their culture, that they readily conquered their conquerors, and kept the Roman world subject to themselves intellectually even more completely than the Romans were able to keep it politically.

The third great people of the New Testament world were the Romans. The terms Roman and Roman citizen need to be distinguished. Comparatively few indeed of the Roman citizens of the New Testament period were Romans by blood. At first only free inhabitants of Rome were Roman citizens. Gradually, however, the rights of citizenship were extended until many of practically all the peoples embraced within the vast limits of the Empire were enjoying these privileges. But while the term Roman needs to be distinguished from the term Roman citizen, it is still true that Roman citizenship nearly always meant participation in the characteristics of a Roman to at least some extent, if only to that arising from imitation. And the true Roman type of character was just as marked as the Greek or Hebrew.

⁸ *The Evolution of Theology in the Greek Philosophers*, Vol. 2, p. 138 ff.

If the genius of the Jew was for religion and of the Greek for things intellectual, the genius of the Roman was for things practical along military, mechanical and governmental lines. Dr. Breed says of the Romans: "They were warriors from the beginning. They never were in love with peace; they were never fond of the problems of thought; they were never skillful in the arts, but from the beginning they were passionately devoted to deeds of prowess and sagacious in their political methods. They possessed also from the beginning a rare faculty of assimilation and a great gift of organization, legislation and government. They were skilled in the mechanic arts. They were natural engineers. They knew how to make roads and build bridges and construct walls and castles, as well as how to assault or defend them."⁹ The Roman character was also of a remarkably enduring type. Theirs was probably the strongest and toughest national character ever developed. The wide conquests of this strong and practical people had scattered representatives of the nation everywhere throughout nearly all the New Testament world, and the great authority and power concentrated in their hands gave them great influence with other peoples.

But there were other peoples in the New Testament world besides the Greeks, Romans and Hebrews. In Spain, in Illyricum, in Asia Minor, in the Mesopotamian valley, in Syria, in Egypt, and in the coasts of Africa farther west, were to be found millions of people belonging to neither of these three great nations, and it would lead us far astray to forget their presence. They were less well known than the Greeks, the Hebrews and the Romans, but some of them are far from being unknown. In some instances, as we shall see later, out from these less known peoples came some of the factors that entered largely into the religious situation in the New Testament world. In most cases, however, they

⁹ Breed, pp. 310, 311.

are either too little known to permit a general characterization that would prove of much value, or too unimportant to justify the effort. Moreover among the Greeks and the Romans, and perhaps to a much smaller extent among the Hebrews, there were many who fell short of any intimate acquaintance with the systems of thought common among the educated classes.¹⁰ These also must be reckoned among the masses whose thought life we seek to know.

The study of this subject is hedged about with such difficulty that it is scarcely to be hoped the effort will prove very satisfactory. Not that the literature of the period is peculiarly limited in quantity or in subject matter. Immediately before and during the New Testament period such writers as Cicero, Horace, Virgil, Livy, the two Plinys, Seneca, Epictetus and Tacitus were fruitful in output along various lines. But there is little of such comprehensive description of the life of the common people as is to be found in many of our present day novels.¹¹ And even if such works had been written, quite a number would need to have been preserved for us to feel any certainty concerning the matter, for the field to be covered was very large, and the difference in communities may have been very great. As it is, we may be sure of much, but we cannot be sure that the much is a really true presentation of the whole. In other words, while we may be sure of our facts, and the facts are really numerous, yet the field to be covered is so large we cannot be certain that it would not have yielded facts of different quality.

However, using the word in its broadest sense, it may safely be said that the thought life of the masses of the

10 "Of course, to the very end, the common superstitious devotion of the masses was probably little influenced by the great spiritual movement which, in the higher strata, was moulding heathen faith into an approach to monotheism."—Dill, p. 388.

11 The *Satiricon*, probably written by Caius Petronius, Nero's close companion, is the only such work known, and of this only parts of two books out of sixteen have been found.

New Testament world centered about religion. Critias, the friend of Socrates, held that there was a time when the life of men knew no order at all. Then laws with attached penalties were ordained, and these sufficed to keep men from open misdeeds. "But," to quote his own words, "they did many things in secret; and then, I think, some shrewd and wise man invented a terror for the evil in case secretly they should do or say or think aught. So he introduced the divine, blest with eternal life, who with his mind sees and hears, thinks, and marks these things, and bears a divine nature, who will hear all that is said among men and can see all that is done, and though in silence thou plan some evil, yet this shall not escape the gods."¹² As to the origin of religion this is doubtless a shallow judgment that, as Cicero said, "utterly abolished religion altogether," but the thought that underlies it is certainly true, viz; that religion is a good thing for the people from the point of view of the government. This was evidently the conviction of Polybius, a Greek of the second century B. C., who thus expressed himself concerning the Rome he knew: "The most important difference for the better, which the Roman Commonwealth appears to me to display, is in their religious beliefs, for I conceive that what in other nations is looked upon as a reproach, I mean scrupulous fear of the gods, is the very thing which keeps the Roman Commonwealth together. * * * If it were possible to form a state wholly of philosophers, such a custom would perhaps be unnecessary. But seeing that every multitude is fickle and full of lawless desires, unreasoning anger and violent passion, the only resource is to keep them in check by mysterious terrors and scenic efforts of this sort."¹³

For a century before our Lord came there had been

¹² Quoted by Glover, *Conflict of Religions in the Early Roman Empire*, p. 4.

¹³ *Id.* pp. 3, 4.

continuous disintegration in the Roman state. The Empire had continued to grow, it is true, but the imperial people had begun to decline in quality. Time and again Rome itself had been the seat of civil war, murder had become a common resource of politics, life and property and the interests of the State were recklessly disregarded. The impression made on the mind of a serious Roman by the plight of the Empire was doubtless much like that which England made upon Wordsworth in 1802:

Plain living and high thinking are no more:
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence,
And pure religion breathing household laws.

When Octavianus became Augustus, he evidently felt the menace to the Empire lurking in the decay of the Roman people. He may not have shared Critias' view as to the origin of religion, but his course of action leaves no room for doubt that he did believe in the good effect of religion upon the masses. And what Critias said some shrewd and wise man had done early in human history, he sought to do again at the beginning of Christian history, "establish effective gods to do the work of police." He built many temples, dedicated vast sums from his spoils, restored to Asiatic temples the ornaments of which they had been robbed, became Pontifex Maximus, exercised care over the Sibylline books, increased the numbers, dignities and allowances of the priests, showed special regard for the Vestal Virgins, restored ancient ceremonies and celebrated festivals and holy days. The emperor's efforts were largely unavailing so far as he sought by religion to restrain and preserve the quality of the people, but they doubtless did serve to give still greater prominence to religion in the thought life of the masses of the people.

The Greek conquests began a great broadening of the

religious knowledge of the peoples of the New Testament world. Prior to that time each people had its own deity or group of deities, its own system of worship, its own peculiar beliefs. Alexander not only carried the gods of Greece to Asia Minor, Egypt and the far east, but his conquests familiarized the Greeks with the religions of the conquered territory. The same process inhered also in the Roman conquests. Wherever the Roman soldier went he carried the gods of Rome, but he also learned about and had regard for the gods of the land in which he found himself. This is evident from hundreds of inscriptions reaching from Britain to the Nubian desert. If the names of the strange deities were unknown, he invoked them collectively side by side with his own gods.

The increasing security in travel, the building of the great Roman roadways, the official business of the Empire and the natural tendency of men to seek information, adventure and wealth led to ever increasing exchange of religious ideas and consequent broadening knowledge. Nor could this possibly be limited to the higher classes. It must, by the New Testament period, have filtered down largely to the masses throughout the Empire. Freedmen were employed widely in official business, and "almost all trade and industry was in their hands."¹⁴ Many of these amassed great fortunes and cannot have been ignorant. Yet another feature of the times makes this broader knowledge of the masses still more certain. Dill says: "It has perhaps been too little recognized that in the first and second centuries there was a great propagation of pagan morality running parallel to the evangelism of the church. The preaching was of very different kinds, according to the character of the audiences. The preachers—belonged to all the different schools.—Sometimes the preaching approached the modern conceptions of its office; at others, it dealt with subjects and used a style unknown to our pul-

¹⁴ Dill, p. 119.

pits.”¹⁵ Nor, as intimated in this statement, were these preachers always of the intellectual aristocracy. Many of them were unlearned men, having left the forge or the carpenter’s bench or the slave prison to become heralds of their philosophico-religious doctrines. And they spoke to multitudes as unlearned as themselves. “Everywhere,” to quote from Dill again, “might be met the familiar figure, with long cloak and staff and scrip, haranguing in the squares or lanes to unlettered crowds.”¹⁶

The tendency at all points was towards assimilation and eclecticism, and this tendency was doubtless paralleled by another, less marked, towards skepticism. It is safe to say, however, that during the first century this skeptical tendency had not affected the masses so as to bring any relief from the burdens of their superstitions. “When,” asks Augustine, “can I ever mention in one passage of this book all the names of the gods and goddesses, which they have scarcely been able to compass in great volumes, seeing that they allot to every individual thing the special function of some divinity.” Lucretius, speaking of echoes among the hills, says: “These spots the people round about fancy that goat-footed Satyrs and nymphs inhabit; they say that they are the Fauns, whose noise and sportive play breaks the still silence of the night as they move from place to place.” In his *Natural History* Pliny quotes a prescription, the essential parts of which are dragon tongue, eyes and gall, which the Magi recommended for those “harassed by the gods of the night and by Fauns,” for these, not content with running after the nymphs, would also chase human women in the dark. Trees and wells and streams were haunted by mysterious beings and powers often malevolent. In addition to all these beings with which the whole of nature teemed, every Roman home had its Lares, “little twin guardian gods with a dog at their

¹⁵ As above, p. 346.

¹⁶ *Id.*, p. 342.

feet," who watched over the home and to whom something had to be given at every meal with garlands on great days. Then the spirits of the dead must also be remembered and the ghosts.

But these old Roman superstitions had been augmented by many additions. "In lonely Alpine passes, in the deserts of Africa, or the Yorkshire dales, in every ancient wood or secret spring which he passed in his wanderings or his campaigns, the Roman found hosts of new divinities, possible helpers or possible enemies, whose favor it was expedient to win. . . . And, as if this vague multitude of ghostly powers were not large enough for devotion, the fecundity of imagination created a host of genii, of haunting or guarding spirits, attached to every place or scene, to every group or corporation of men which had a place in Roman life. There were genii of the secret spring or grove, of the camp, the legion, the cohort, of the Roman people, above all, there was the genius of the emperor. . . . Men seem to have adopted the mythologies of every race, and to have super-added a new mythology of positively boundless fecundity. A single votive tablet will contain the names of the great gods of Latium and Greece, of Persia, Commagene, and Egypt, and besides them, strange names of British or Swiss, Celtic, Spanish, or Moorish gods, and the vaguely-designated spirits who now seemed to float in myriads around the scenes of human life."¹⁷

Some of the well organized religions from the east also became prominent in the west. The earliest of these to invade the old Roman religion was the Great Mother (Magna Mater—Cybele) of Asia Minor. She was summoned from her Asiatic home in the terrors of the second Punic War, 204 B. C. By the beginning of the New Testament period her worship had become very widespread. She represented the principle of life and its reproduction, and her worship made a natural appeal to

¹⁷ Dill, pp. 386, 387.

every male and female. Little bands of her priests wandered through the Mediterranean lands, living off the offerings received from the people before whom they exhibited themselves and their goddess, and evidently deserved the bad name they bore. From Egypt came into Rome Isis and Serapis and their attendant, Anubis. The worship of Isis appears to have appealed specially to women. The worshippers underwent baths and purifications, wore linen garments and slept alone. Entire nights were spent sitting in the temple. They might be required to stand in the Tiber in winter, or to crawl naked around the Campus Martius.

Of the influence of these eastern religions Glover says: "They orientalized every religion of the West and developed every superstitious and romantic tendency. In the long run, they brought Philosophy to its knees, abasing it to be the apologist of every thing they taught and did, and dignifying themselves by giving a philosophic coloring to their mysticism. . . . In the meantime they promised little towards a moral regeneration of society. They offered men and women emotions, but they scarcely touched morality. To the terrors of life, already many enough, they added crowning fears, and cramped and dwarfed the minds of men."¹⁸

Belief in astrology was widespread. Star-readers were swarming in Rome at the time of Cataline's conspiracy and inflaming the plotters. Augustus and all his successors of the first and second centuries shared this belief. It is astonishing that they had faith in the skill of these eastern impostors while at the same time they distrusted their honesty. Time and again during the first century the star-readers were banished, but each time persecution only increased their power, and they returned to become more influential still. The popular belief was too deep-seated to be reached by any action of the government.

¹⁸ Glover, p. 24.

By the middle of the second century the worship of Asclepius (Aesculapius), the god of healing, had become extraordinarily popular. Temples were built to him in every land where Greek and Roman culture prevailed. To these came patients from all parts of the Græco-Roman world. First there were certain offerings and rites, and then the patient took his place in a long dormitory often containing beds for two or three hundred with windows open all night long to the south winds. There they were waited on by nurses, both male and female, and by physicians who interpreted their visions and dreams and sometimes supplemented these by visions of their own. Marvelous cures indeed were reported. The tale of the pious cock of Tanagra perhaps marks the climax of credulity. This bird, maimed in one leg, appeared before a shrine of Asclepius in the early morning and begged for healing. Healing came before night, and with high head and stately tread and flapping wings the grateful bird, in his own peculiar notes, gave voice to his gratitude. The worship of this god and its accompanying belief in miracles, so prominent in the second century, were doubtless widely present during the first also.

Divination by dreams was a very ancient and universal superstition, and continued well down into the Christian centuries. It was probably never more firmly believed in than during the New Testament period. The dream-oracle was usually so located that nature might fill the visitor with awe or work upon his imagination. Sometimes secret exhalations produced physical effects akin to madness. Opiates and potions were administered by the priests that the votaries might be prepared to hear the voices from another world. Fasts and disciplines of various kinds were indulged in. The dreams came as freely as they were expected, and each was a promise or a warning from some god.

Faith in oracles was not as strong during the first

Christian century as formerly, nor as it became a little later, yet it had not disappeared. Tiberius, Caligula, Nero, Vespasian, Titus are known to have sought or to have listened to messages from these sources, and if these skeptical lords of the world paid such deference to these homes of prophecy doubtless the multitudes paid far more.

Passing now from the thought of the people concerning the present to consider their beliefs concerning the life to come, our difficulties increase rather than diminish. Evidently many of the educated either denied a future life altogether, or felt so uncertain about the soul's continuance after death, that the future gave them but little concern and occupied no large place in their thinking. Seneca seems sometimes to believe in a future life, then again to despair of it. Pliny regards the immortality of the soul as a vain dream. Personal immortality was not regarded by Epictetus, a profoundly religious man, as necessary to his religion. Man would continue to exist, but not as man. Salmond says, speaking of the century before and the century after Christ, "The same sentence upon man's hopes is uttered, whether we interrogate poetry, prose, or sepulchral inscription. 'We shall soon fall asleep to awake no more,' is the voice that recurs in Greek anthology. 'Earth and fire consume all that remains after death,'—this or its equivalent is the writing in the tombs."¹⁹ Yet, as this same writer remarks, "the jibes of a Lucian speak to the fact that the mass of the people had not wholly forsworn the ancient faith in an after existence." If we inquire, however, how they conceived this future life, no certain reply is possible. The masses left no literature, and the statements of the literature of the period may not present with very great accuracy the prevailing conceptions. Still nothing better can be done than to outline the future state as presented by Virgil.

19 Christian Doctrine of Immortality, p. 123.

At the threshold of the underworld Aeneas and Sibyl are met by the monstrous Centaurs, Scyllas, Harpies, and Gorgons, the fire-armed Chimaera, and the hissing hydra of Lerna. The grisly ferryman of the Styx, foul and unkempt, with fixed eyes of flame, carries them across the infernal stream and lands them on a waste expanse of mud and sedge. Passing by the kennel of triple-headed Cerberus they come to the judgment seat where, according to its deeds, each soul is assigned to its doom. They pass through the "mourning fields" and come to the prison house of the damned. Its walls of iron and adamant rise from amid the folds of the river of fire, and at its portals watches a sleepless fury in blood-red robe. Cries of anguish and clank of chains come from within. At last they reach the home of the blessed, the meads and happy groves of Elysium. Here is a radiance and splendor not of earth, but all are engaged in the toils and pleasures of their earthly life. In a wooden vale, far withdrawn, glides the Lethe, and there countless multitudes are gathered drinking the "water of carelessness and oblivion." These are they who have passed through the thousand purgatorial years, and having cleansed away the stains and memory of the former life, are ready to enter upon a new life on earth.

Such were at least some of the beliefs of some of the masses of the people in New Testament times. Their feelings and actions necessarily corresponded with their thinking. Who will adequately portray the sort of life they lived? Dill briefly summarizes Plutarch's presentation of the whole situation, and I cannot do better than to transcribe his summary: "But superstition (in contrast with atheism) both believes and trembles. It acknowledges the existence of supernatural powers, but they are to it powers of evil who are ready to afflict and injure, to be approached only in terror and with servile prostrations. This craven fear of God fills the whole universe

worshipper can escape from the horrors which haunt him night and day. Whither can he flee from that awful presence? Sleep, which should give a respite from the cares of life, to his fevered mind, swarms with ghostly terrors. And death, the last sleep, which should put a term to the ills of life, only unrolls before the superstitious votary an awful scene of rivers of fire and blackness of darkness, and sounds of punishment and unutterable woe."²⁰

Assuredly it was a dark age. The educated classes cared little for religion. "No society," says Glover, "could have been more indifferent to what we call the religious life."²¹ The cruel tyranny of vile rulers, the bitter and unscrupulous hatred of scheming enemies, the failures and blunders of well-meaning but unwise friends, and the weaknesses and sicknesses and difficulties and sorrows and bereavements that naturally and inevitably come into human life made it extremely difficult to be comfortable and happy in life, and death either ended all or ushered into a future of great uncertainty, with a feeble prospect of good, perhaps, but with that prospect hanging ever on the utmost edge of a precipice of inexpressible woe. The masses had not the relief that came from the skepticism of the educated, but lived and toiled and died in an atmosphere so murky, so shot through with threatenings of dire disaster in life, so pregnant with eternal deprivations and sufferings in the life beyond death, that the rising sun of every day must have invited to the uttermost despair.

To Seneca the people seemed to be stretching out their hands for help. Dion Chrysostom, wherever he went, found himself surrounded by crowds eager to hear every word of comfort or counsel he might be able to give them amid the doubts and troubles of their lives. Nay, more; they plied him with questions as to how they

²⁰ As above, p. 444.

²¹ As above, p. 10.

should live. They were at least dimly conscious of their evil plight, but wholly ignorant of any way to escape from it. Spiritual cravings were imperious, among both the cultivated and the vulgar, and the old religions were too formal and cold to satisfy. "The efforts of pure reason to solve the mystery of God and of man's destiny had failed."²² There must be a revelation which would bring a religion offering "divine help to human need and misery, divine guidance amid the darkness of time; above all, a divine light in the mystery of death." To use the Master's figure, the people were as sheep without a shepherd.

²² Dill, as above, p. 396.

IS HIGHER BUDDHISM CHRISTIAN?

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Within this century, Christian scholars interested in the religions of China have been startled by a theory that the Buddhism prevalent there has been deeply influenced by Asiatic Christianity, and that, indeed, under the name of Buddhism it really enshrines a form of Christianity quite as clearly a development of the original, as are the Western forms we are familiar with. Dr. Timothy Richard, the Baptist scholar, who upholds this view, is so deeply learned and so recognized in Chinese and missionary circles, that his theory demands close attention. It will be best to give first the usual account of Chinese Buddhism, then to examine his new theory.

1. *The Current Views.*

All agree that Gotama, a Nepal noble, flourished in the foot-hills of the Himalayas, about the time covered by the book of Ezra, dying about the year when Darius was defeated at Marathon. In the days when Nehemiah governed, the teachings of this man, regarded even in his lifetime as a Buddha, or Enlightened Man, were memorized and spread abroad. While Rome and Carthage were at war, and the Hebrew scriptures were being rendered into Greek at Alexandria, an Indian Emperor called Asoka took up Buddhism and sent its missionaries far and wide in his dominions; the Buddhist scriptures were now gathered and standardized into a Canon. The language was Pali, the ordinary spoken language of Gotama, current as far south as Benares.

While there were developments, and five centuries did

not leave Buddhism as it was when Gotama died, yet the main features remained unchanged at the Christian era. It was an attempt at salvation of self; on the question of God there was still agnosticism; there was a formal taking of vows to be true to the Law and the Community; and thereafter a life of strict asceticism was practiced, as a mendicant monk.

In the first century A. D., the Huns invaded India, and Kanishka transferred the center of power to Kashmir, where the language was Sanskrit. Here he adopted Buddhism, and it speedily was transformed by the infusion of Hunnish and local ideas. Gotama himself was elevated practically to the rank of a god; images and a ritualistic worship developed; an elaborate theology began to arise; the Pali books were rendered into Sanskrit, and many new ones were composed in that tongue. Two among these deserve special mention: The Awakening of Faith in the Great Religion, and the Lotus Scripture.

Now in the year 65 A. D., a commission of enquiry was despatched from China to enquire into Buddhism, and it returned two years later with plenty of books. So popular did Buddhism become that for four centuries there was a stream of missionaries from India to China, and another stream of Chinese pilgrims to the Holy Land of the Buddha. Since the Brahmin priests succeeded in establishing themselves in India, Buddhism became far more important in China than in its original home. This is strikingly parallel to the fact that Christianity at the same period was spread all round the Mediterranean, so that Palestine itself was rather a place of pilgrimage than the governing center; and to the other fact that Latin had quite superseded Hebrew and was already more important than Greek. Thus it was quite natural that in 520 A. D. the chief Buddhist dignitary transferred his headquarters to China.

There was still a sentimental interest attaching to the Holy Land of Nepal, and in the year 645 a Chinese monk,

Huen Chwang, returned to Sian Fu with a collection of 657 Buddhist books, which he devoted himself to translating. His valuable account of his journey, which had occupied sixteen years, tells among other things that there were only 200,000 monks left in India, and that two-thirds of them adhered to the primitive type of religion, declining the Hunnish-Sanskrit development.

By 780 A. D. Buddhism was the Established Religion in Tibet, of course in its modified form. So powerful was it, and such a menace to the civil power, that in China an edict of suppression issued in 845. It did not take perfect effect, and indeed in 972 there was printed a Chinese library of 276 books, an anticipation of Migne's edition of the Christian Fathers, whether Greek, African, Egyptian, Italian, French or English. This Buddhist collection became so standard that it was reprinted in 1586, 1681, and again in this century. It includes 1,279 foreign works, and 194 Chinese.

After Jenghiz Khan subdued so much of Asia, Buddhism had another advance. His grandson, Kublai, adopted this religion, and in 1306 promoted another great printing enterprise. Therefore the fall of this governing race produced a reaction in China, and since 1400 Buddhists have been rather severely regulated by the State.

The present day theology differs markedly from Gotama's. He aimed at showing men how to save themselves. The Chinese Buddhist at his best is more altruistic, and hopes to save others. His highly elaborate worship is based on the idea of innumerable saints and angels to be adored. As a practical religion it has won the following encomium from a Dutch scholar: "Spiritual religion exists in China principally within the circle of Buddhism; and through the sects Buddhism meets the human need of such a religious life."

Master and his three disciples with their horse back to Julai, the Buddha Incarnate, who canonized the five in the presence of "all the Buddhas and Buddhisatvas, the holy priests, Lohans, angels, all saints from all mountains and caves, all local gods and spirits, and all who had attained to immortality from the beginning of time." They joined in chanting a new anthem, expressing their trust in various gods such as "the ancient Buddha who created Light, the world honored teacher Gotama, the Messiah, Varuna, Brahma the Creator, Kwanyin, Mohammed of the great sea, the great Lotus Society, the monks and nuns, the holy cherubim, the angels who serve at the sacred altar, the burning seraphim," etc. And this is the climax of the book.

In the details of adventure, the work is as rich and curious as the Arabian Nights, and this has evidently conduced to its popularity; but Dr. Richard urges that the purpose is as serious as the Pilgrim's Progress, with a moral lesson to each adventure, and he goes so far as to call the work, one of the World's Literary Masterpieces.

4. *Dr. Richard's Theory.*

Dr. Richard claims that this book was written as "a record of great religions, especially of Higher Buddhism, the aim of which is to save men from the evils and sufferings in this world, and of the lost in hell, and it records the change of character experienced by those who follow it. * * * It embodies the main teaching of Confucianism and Taoism, of Nestorianism in Chapter 88, though its main purpose is to magnify Higher Buddhism, the great Mahayana religion, a singular position when it is remembered that the author was a leading Taoist worthy." So convinced is he of the Christian purpose of the book that its first title page calls the author "A Taoist Gamaliel who became a Nestorian Prophet and Advisor to the Chinese Court."

In the Introduction he emphasizes the great religious lesson inculcated here, "that the tyranny of any religion assuming that it possesses every virtue, and that it must destroy every other religion, is also intolerable." No modern book in the West, he declares, emphasizes the importance of character more than this does. And he traces to the introduction of this higher conception of religion and life, the change of the Mongols from barbaric war to a peaceful civilization, further questioning whether Tsongkapa of Tibet, some two centuries later, did not draw his reforming ideas hence.

Dr. Richard's reading of religious history in Asia is that the Higher Buddhism of Kanishka's day was spread by the "Lotus Scripture" and the "Awakening of Faith in the Great Religion" all over central Asia. He has previously enabled us to test what gospel they contained, by translating them into English. The Great Religion practically conquered all the Far East, and this is generally agreed. Dr. Richard's new point is that this laid a broad foundation on which the "Nestorians," or, as we prefer to call them, the Persian missionaries, organized Christian work throughout Asia. This theory is expanded on the next page into the statement that Higher Buddhism "is already demonstrated to have been Christian." And he traces a parallel religious development in East and West in such movements as Miracle Plays, Ecclesiastical power in politics, Art fostered by religion, Sectarian growth, Canonization. There is a little ambiguity in the theory, for while he calls the Great Religion "Mahayana Christianity," he admits a difference in the pre-Nestorian periods. Yet presently he emphasizes that even the "pre-Nestorian religion, which had as its missionary a white-faced Aryan, a Parthian prince, not a Hindu, and which Pope Calixtus declared to be Christian, still declares itself, in spite of its Buddhist nomenclature, the Mahayana or the Great Other religion, higher than all others. * * * One of its Abbots co-operated with the Nes-

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torian Bishop in the translation of religious books during the Tang dynasty. In examining this religion, we are now driven to ask again, what I asked more than twenty years ago. * * * Can this be any other than our long lost persecuted sister, whose churches, presided over by Prester John, were found everywhere by Marco Polo in his travels, alongside of the temples of the Moslems and idolators, namely, the Holy Catholic Church of Asia, the pre-Nestorian and post-Nestorian Mahayana?"

Dr. Richard answers his question in two sentences. "Higher Buddhism is the same as early Christianity. By Higher Buddhism the author [of this *Journey to Heaven*] included Nestorianism." Here we have a religious theory, and a literary theory, both of such interest that they claim examination.

5. *The Book of 1280 A. D.*

This undoubtedly culminates in a recommendation of the Buddhist scriptures; well known, named one by one; nor does Dr. Richard claim to find our Christian scripture among them. The book represents the Emperor of the seventh century as praising "The religion of Buddha," and writing an introduction to the Buddhist scriptures, discriminating between Primitive and Higher Buddhism. Dr. Richard, however, was led to suspect "that the book was Christian by the description of creation in seven days, by the distinct avowal that it taught personal immortality, that it did not believe in the Nirvana of personal annihilation, that it did not believe in Primitive Buddhism or Buddhism proper, which is atheistic, that it did believe in God and His Incarnate One as the true model for man to copy, that it taught that the Holy Spirit was in every instance the chief agent in producing conversion, and that prayer was the source of power."

Now supposing we accepted this summary as correct,

all that it shows is that the author had picked up a few doctrines from the Christians who admittedly were flourishing in his day around him. It is agreed on all hands that the Higher Buddhism or Mahayana Religion did not believe in the Nirvana of personal annihilation; it had advanced on Primitive Buddhism by practically deifying Gotama the Buddha and regarding him as God's Incarnate One, a perfect model; and it valued prayer. But such modifications are not peculiar to Christianity; indeed they are very like the teachings of the Brahmins. And the story of creation in seven days might be borrowed from either Christians or Jews without any intention of going further. The one point that seems attractive is the doctrine of the Holy Spirit. Dr. Richard's exposition is that Kwanyin is the Inspirer to good works and mercy, the Buddhist equivalent to the Holy Spirit, to whom is attributed the work of conversion; she is always represented on the left of Amitabha "the supreme God of the Buddhists" when one of the Trinity, but alone and behind the Trinity screen when saving some one from a sea of trouble.

Now to Kwanyin there are thirty-eight references in the book. She is defined as Kwanyin of Potala, who arrived by the Southern Sea from the mouth of the Indus, and she speaks of herself as "a poor priestess." Some of her adventures are curious; her characteristic work was volunteering to go from heaven to Sian Fu and get a man of faith to come and fetch the Buddhist scriptures; she took with her three gifts for him, a cassock of gospel peace, a pastoral staff and a triple hat of spikes—which Dr. Richard explains as a chastening to make a disobedient disciple perfect through suffering. It was she who told the Master that his Primitive Buddhism was inadequate, and started him on the quest for the Higher Scriptures; she protected the pilgrims from false doctrine and many other dangers, she taught one how to avert the punishment of heaven by repentance; but while

there is no immoral act recorded of her—so far as Dr. Richard translates—she was once unable to detect an imposter or to distinguish him from her own pilgrim, and had to appeal to the Incarnate Model, Julai—whom Dr. Richard suggests as the Buddhist version of our Lord Jesus, backing up with a picture showing a dove settling down on Him, which he expressly claims is drawn from the gospel story.

There seems insufficient reason for identifying Kwan-yin with the Holy Spirit; even admitting that Asiatic Christians are entitled to work out their doctrine with entire independence of Western thinking, yet there seems no point of contact with the Biblical data.

The one proof on which Dr. Richard really relies, to which he refers again and again, is in chapter 88. Every syllable that seems relevant is therefore quoted; and the essence of the argument is that the opening phrase is that which is used on the Christian monument of Sian Fu, for Christianity.

“The true Illustrious Religion is not human,
The great Way, whose origin is in all space,
Whose influence pervades the universe,
Has balm to heal all suffering.”

“When the three sons (of a local king) saw the magic power of the pilgrims, they begged to be taught how to wield such weapons (weighing three tons and eight tons). The disciples promised to instruct them. But the young princes found they had not sufficient strength to wield the pilgrim's heavy weapons. Sun told them they must acquire more power, and must first be taught HOW TO PRAY. . . . He told them to close their eyes, concentrate their thoughts on some Scripture truth, and let the breath of Heaven enter their bodies, so that God's spirit might dwell in their heart. After prayer they would receive renewed power, being born again, their very bones being transformed, and they would become the sons of God.

“Right principles must never be yielded for a moment;
If discarded, they cannot be living principles;
Even Divine weapons become useless,
All religious forms are then in vain.”

Now, while the outline of this chapter is comparatively free from the magic that abounds elsewhere, and while this teaching is in itself most wholesome, yet on the basis of the good teaching and one single phrase, to claim that here we have Christianity explicitly set forth, is to go beyond the record and to ignore the evidence of ninety-nine other chapters. We are not even given material to decide whether “the true Illustrious Religion” is a thoroughly characteristic phrase, as unmistakable as “the Holy Catholic Church” or “Hard-Shell Baptist.” It may be, for all that Dr. Richard lets us know, a mere conventional phrase, used by accident in this book in a chapter which is no turning point, and coinciding just by chance.

We are not convinced on the literary question. The evidence that the author intended to include the well-known Christian religion of his day with the well-known Buddhism of his day, seems extremely scanty, and quite outweighed by the whole trend of the book.

There is another literary question that may well be touched, now that the original one receives a provisional answer. We have already referred to the expedition of the Buddhist monk Huen Chwang between 629 and 645 A. D. from Sian Fu to India and other Buddhist countries, and his return with a cargo of Buddhist scriptures. The book of travels which he wrote, he entitled *Shi Yue Ki*, and this has been translated and studied in Europe as a most valuable document.

Now the book of 1280 A. D. seems to be expressly modeled on the genuine travel book of six centuries earlier. Its title is *Shi Yeu Ki*, which looks like a deliberate reference. The name of its hero, the Master, is

exactly the same as that of the real monk, Huen Chwang. The travels of the hero are placed 639 to 657 A. D. Thus the whole literary procedure has been curious. It is as if a new book were to be written to-day, utilizing the name of Marco Polo, a genuine Italian traveller in Asia six hundred years ago, but inventing all manner of adventures for him, fathering on him views he did not hold, and appropriating the title of his genuine book with the slightest of changes. Dr. Richard says that the success of the imitation has been wonderful, it being a source of popular plays ever since.

We infer that an author capable of such conduct was quite capable of trading off one religion for another, or attempting to blend two religions, or infusing the characteristics of one into another with the intention of modifying it. Indeed he is capable of pretending that the religion of 650 A. D. was not what it really was. It is to be observed that he represents his hero in the seventh century as actually inaugurating Higher Buddhism in China, being corrected by Kwanyin for teaching the Primitive Buddhism; but scholars are agreed that this is untrue, and that Higher Buddhism had been known here for centuries. He is apparently capable of deliberately muddling up the Chinese monk on his expedition for Buddhist scriptures, and the contemporary Persian missionary to the same town, Sian Fu, with his Christian scriptures. And we think it possible that some such intention would account for his book, with the features in it which have impressed Dr. Richard. And in that case we have to reckon with a possible movement about 1280 A. D. to blend Asiatic Christianity and Buddhism. Meantime we advance to the more serious religious problem.

6. *Higher Buddhism the same as Early Christianity.*

This paradox ought to have been stated more clearly by Dr. Richard; and after most careful reading we cannot blame ourselves for not feeling quite sure what he means.

Higher Buddhism admittedly originated about 67 A. D., not far from Kashmir. Yet we do not find anything suggesting that Dr. Richard thinks of a Christian missionary arriving there and introducing his teaching with this result. This silence of his is really remarkable when there is much reason to believe that the apostle Thomas did evangelize near Cabul and the Indus. As he does not allude to this, he apparently cannot mean that the Kashmir movement was directly due to a Christian missionary. And this leaves us at a loss to grasp his real meaning.

We know indeed that Mrs. E. A. Gordon has published at Tokyo a revised edition of her "World-Healers, or the Lotus Gospel and its Bodhisattvas, compared with Early Christianity," and that this is somewhat congenial to Dr. Richard's theory, for she declares that "this is Christianity none the less that it is clad in a Buddhist garb and nomenclature." But we gather from reviews that she does not claim any filiation of this gospel from Christianity; rather she puts the Life-Giving Way or Mahayana as a parallel to the Way of Salvation or Christianity. From this position, whether it is hers or not, we dissent absolutely, and object to a confusion of terms. Christianity is derived from and based upon a historic incarnation of the Eternal Word as Jesus of Nazareth. To Him there is no parallel, nor to the religion that adores Him. And we do not believe that Dr. Richard has cut himself loose from plain facts of history and is shirking a plain exposition of his meaning.

Trying to understand him, we have four alternatives: (1) that Higher Buddhism was really Christian in the

seventh century; (2) that it was in the thirteenth; (3) that Chiu Chang Chun wished to blend two religions; (4) that the twentieth century Higher Buddhism is an Asiatic development of early Christianity. And his phrase is not happily chosen for any of these theories, though we cannot imagine what else it can mean.

(1). As to the seventh century, we have the clear facts that a Buddhist monk left Sian Fu for India and returned, that a Persian missionary came to that capital with Christianity. We have every reason to believe that the two religions were quite well known and quite well distinguished at that time and place.

(2). As to the thirteenth century, we have the evidence of Marco Polo and of other European visitors, who saw plenty of both the Buddhist establishments and the "Nestorian" Christians, which much surprised them. They did not at all confound the two religions, though they did naturally apply their familiar ecclesiastical terms to the Buddhist ritual and dignitaries, just as we have called the chief ruler of China by the Latin name Emperor. What we may reasonably believe is that there had been a mutual borrowing in the course of centuries. If we ourselves have carried over the names of Woden and Thor and Freya for our days of the week, if the old Yule customs have been transferred to a Christian festival, we can see how probable it was that Chinese Christianity had taken up much which was not original, nor had been added in Syria or in Persia, but was native.

(3). Did our author deliberately wish to blend the two religions, as Pope Gregory was willing for the peculiarities of various Christian nations and missionaries to be combined for one new National Church? For this theory we think something could be said, but we do not fancy it is what Dr. Richard means.

(4). Does the Higher Buddhism of to-day in China incorporate much that is inherited from early Christianity, by way of Syria, Persia, Tibet, Mongolia, and

Sian Fu? On this we are willing to suspend judgment and to wait for more evidence. But it seems to be rather an antiquarian question; for from the religious standpoint, any Christian truth has been so overlaid and amalgamated and distorted that it is hardly to be recognized; and what is far more important, it seems powerless. The errors of the Greek Church and of the Roman Church are trifling as compared with the errors of the ancient Chinese Church if it has really compromised with the Higher Buddhism. It has been recreant to duty, has been engulfed like Jonah, and has not been repentant enough to be spewed out again; it has been assimilated and can no longer fulfil its mission of preaching Christ.

THE ACCUMULATION OF WEALTH.

BY C. S. GARDNER, D.D., LOUISVILLE, KY.

Why do men accumulate wealth? I shall dismiss without consideration the motive of avarice. Some men become so perverted in their intellectual and moral processes that the mere possession of wealth is for them an absolute end in itself. With them wealth ceases to be a means, an instrumentality, and becomes an ultimate good. But I think that such men are comparatively few and may be treated as a negligible quantity. Material wealth is a means to other ends, and is so considered by normal men. We speak of a "man of means." The phrase indicates that in the general thought the real good of wealth lies not in itself, but in that which it procures or promotes. It has instrumental value only.

What, then, are those ends which normally function as motives in wealth accumulation?

(1) First, accumulation may have as a motive the desire to fortify one's self and one's loved ones against future want; a surplus is needed as a safe-guard against unforeseen accidents, unexpected turns of the wheel of fortune, or against the bite of poverty in inevitable old age. Certainly, under the present economic system, the accumulation of a reasonable sum as an insurance against possible future want is entirely ethical; indeed, is a social duty if it be done without interfering in any way with the privilege of others to do the same. Manifestly, however, this motive alone would stimulate one only to the laying up of a moderate surplus. Beyond a certain point all reasonable apprehension of future want for one's self or family disappears. The vast accumulations which are so characteristic a feature of our times cannot be attributed to this normal and entirely justifiable desire.

(2) Again, men are moved in much of their business activity by the desire to achieve, to *do* something. It is a normal and healthful motive. It is a powerful incentive to activity along all lines—business, politics, art, literature, social reform, religion. It is doubtless less effective among “laboring men” than any other class of workers, not because they are less normal than others, but because the conditions under which they toil and the kind of work they have to do affords less scope for the satisfaction of the desire for distinctively personal achievement. But it is probably true that this motive is more widely operative in stimulating activity in our present-day life than it ever has been before, because of the broader freedom of personality and the wider scope for the putting forth of individual energies in creative action—boons which the democratic movement has brought in greatly increased measure to all classes of men, with the exception of the “laborers,” whose opportunities for personal self-expression through their labor are narrowed by the vast extension of machine processes.

This, however, while it is an extremely important incentive to activity in the economic as in all other spheres of life, is really of secondary importance as a motive to accumulation *per se*. It may be abundantly satisfied without the accumulation of wealth. It finds its satisfaction in creative activity itself. It stimulates to accumulation of wealth only when, under the influence of other motives, accumulation has been chosen as the end. If, for some other reason, a large fortune has been selected as the end of one's activities, the desire for achievement, of course, impels one toward its accomplishment. But it would be equally stimulating if some other end should be aimed at in economic activity.

(3) I shall pause only to mention a third motive which, without doubt, plays a large part in the lives of many business men—the love of the game. The gaming instinct is deep in us. It is, the psychologists tell us, the

weakened survival of the habits of deadly conflict bred in man in the distant ages of his primitive state. And when it is too powerfully stimulated leads not to *play*, but to a revival, on the economic level, of the relentless struggles of that savage past. The sharp competition of business life affords it powerful stimulation and abundant opportunity; and it needs to be continually held in check, lest it precipitate us into economic barbarism. All that is innocent in this motive may be brought into play without a mad rush for accumulation.

(4) A fourth motive is the desire for power. The possession of a large quantity of wealth has always given an individual great power over one's fellow-men; but never was this so true as in the highly organized industrial society of our day. In the period which preceded the great industrial revolution, the men of wealth owned the greater part of the land, whence, in the last analysis, all must derive their living; but they did not own it all. There were communal lands which the poor could use for their own benefit; and the few and simple tools required for land cultivation and manufacture were usually owned by the laborer. But, in the highly differentiated system of today, there are multitudes who own neither land nor tools and who sell their labor for a living. Over these the possession of large capital, either in the form of land or industrial plants, gives one extensive power—the power of the employer and of the landlord. If, through combination, the possessors of large wealth obtain, as they so often do, a practical monopoly of the production of some important kind of goods, they may, to a very large extent, control prices; and this gives them a far-reaching power over the public at large. Whoever can, to any large extent, control the means of life exercises a sway over men as effective and as absolute as the cruder forms of military or despotic power.

Furthermore, since nearly all cultural institutions today need to be financed on a large scale, the possessors

of large wealth have a control over the cultural—especially the religious and educational—life of the people which is startling when one stops to measure its full significance. Nor is this all, by a great deal. Many public servants are venal; many who are not directly venal have a wholesome fear of a power which reaches out in so many directions; the press, which usually requires large capital and therefore falls into the hands of those who have it, exercises a very potent sway over the public mind. One may therefore say, speaking conservatively, the rich men exercise a control over public opinion and especially over governmental activities, legislative, executive and judicial, a thousandfold more potential than they are entitled to simply on the ground of their intelligence and character. I do not in this connection emphasize the social menace involved in this situation; but simply point out how strong a motive the accumulation of wealth is for those who are actuated by the desire for power. More than anything else which a man can acquire, it places in his hands a direct, material, non-moral power over his fellow men.

(5) Another motive which plays a great role in the activities of men is the desire for distinction for one's self and one's family. Every man of normal constitution has it, and with many natures it is the transcendent motive force. It may be satisfied in many ways; but in the present economic organization of society no path leads so surely to this coveted goal as the accumulation of great wealth. Our standards of appreciation, developed on a basis of unregulated economic competition, cast a halo of social distinction around the heads of financial magnates. The possession of a large fortune lifts him and his family out of the ranks of "the people"; it differentiates him from the common herd by the standard of living it enables him to maintain. To the unspiritual masses he is an object of envy; to growing youth, whose standards of life are formed in the atmosphere of the

competitive struggle for material values, he is an ideal; to those who have an adequate sense of the power which he holds in his hands, he is an object of awe, which may be seasoned with other emotions according to one's conception of character. It inevitably gives him a kind of distinction which is most obvious to the perception of all men for the reason that it is based upon a material and not a spiritual foundation.

The actual motive which in any given case impels to the accumulation of wealth is evidently not possible to determine by others, and doubtless is often not clearly defined in the man's own consciousness; but it is almost certain to be one or, more likely, a combination of some of those mentioned. All of these desires are, in themselves, honorable and may be realized in harmony with the highest ethical standards; but the significant fact is that so many men are impelled by them in the direction of wealth-seeking; and the fact that so many seek the satisfaction of normal social desires in wealth-accumulation rather than by other means is due to the social environment in which they live, the ideals that are rooted in the present economic organization of society. The responsibility for this environment both in its material and moral aspects, rests upon us all. Our ideals act as a selective influence, developing and directing the activities of men along this line, bringing to the front and establishing in positions of power and distinction those who are expert in the arts of accumulation; and the moral responsibility for the situation rests not alone upon them, but upon the community at large.

What are the methods by which large individual accumulations are secured? Space will not permit detailed discussion. There are two general ways:

(1) The laying by of values created by individual effort. First, he may, by the labor of his own hands, change material things into the forms in which men desire them. Secondly, he may bring objects of utility from places

where they are not available to places where they are available, and thus add to their value. Third, he may, by his intelligence, organize and direct the labor of others so as to make it more productive and thus create values.

(2) He may, by some arrangement or process, appropriate the values created by others. There are three ways in which this may be done—ways that are socially approved, at least not prohibited. First, he may inherit wealth which has been accumulated by his ancestors or relatives, wealth in the creation of which he had no part whatever. Second, he may receive the increase in the value of land which is due not to any labor of his own, but solely to the growth of the community—wealth which in the last analysis is produced indirectly by the activity of other people. Third, he may be the possessor of capital, no matter how acquired, and employ laborers to whom he pays as wages less than the increment of value which that labor actually creates. There is needed but a limited insight into the actual processes of modern industry to assure one that these methods of appropriating the values created by others have played a large part in the present situation.

These methods of securing control of wealth created by the labor of one's fellow men are all legitimate in the present organization of our economic system; and this economic organization has been considered the best practicable social policy and is supported by law. It is obvious, of course, that the appropriation by one of values created by others renders it impossible to assure to every one the possession of the values which he himself creates; but according to the social policy under which we live this is regarded simply as one of the unavoidable evils, due to the extreme difficulty of regulating our industrial relations and methods in such a way as to draw the line clearly between the wealth which one man produces and that which others produce. Production is, for the most part, social and not individual. This is true not only of

corporations, but of productive enterprises which are owned and administered by single individuals who employ labor. It is even true in many cases when the labor is not "employed" but is performed by the individual for himself; because in an increasing number of instances his labor does not create the whole, but only a portion of the total value.

From this fact of collective production, springs the fundamental difficulty in distribution. How can we tell, for instance, just what part of the total out-put of a factory is due to the labor of each of the many individuals who co-operated in the course of its production? But while production is, for the most part, co-operative and while it is difficult to distinguish with any approach to accuracy just what each of the co-operating individuals contributed to the total value, that value is nevertheless divided and appropriated individually; and that division is made by whom? It is not made collectively by all those who co-operated in its creation. The division is made by the capitalists. The portions that go to those who do the manual labor and the management are paid them as wages and salaries by the capitalists, who take the rest as dividends and profits, after the deduction of a sufficient amount for keeping the plant in order. My purpose is not to discuss all the implications of this inconsistency, but simply to point out the difficulty of an equitable division and the very great advantage which the capitalist, as the actual divider of the joint product, enjoys under the present system. The very difficulty of determining with accuracy the share of the jointly created value which should be assigned to the co-operating individuals increases the opportunity of the capitalist to secure for himself an undue proportion. It is morally certain that ordinarily under such an arrangement he will secure far more than his rightful share. It is difficult to avoid it, even when he is large-minded and benevolent, because the system lends itself so easily to it; and

when he is not dominated by benevolent considerations, but is bent primarily upon large accumulation, we should not be surprised that flagrant injustice should occur.

If this is true in industrial operations it is even more obvious that under our system of land ownership there is a wholesale appropriation by individuals of collectively created values. It is not easy, even in the matter of land values, to draw the line with certainty between that which is the result of one's own efforts and that which is the result of the work of others. But it is perfectly patent that the present land system lends itself most easily to the appropriation of wealth which the appropriators did not create. Sixty-five per cent. of the millionaires in this country, it is declared on good authority, owe their fortunes more or less to increase in land values.

If it be granted that our economic system is the best practicable one, the fact nevertheless stands out with boldness before all thoughtful eyes that the great individual accumulations of wealth consist in large part of values created by others. It is possible, of course, for a man on grounds satisfactory to himself, to deny this, or to justify his appropriation of a disproportionate share of jointly created wealth. Indeed, as things are, it is not easy to see how the appropriation of values created by others is to be altogether avoided. But an honest man who contemplates the matter conscientiously must feel disturbed by it, is bound to avoid this inequity as far as it is practicable to do it; and he will surely feel that those portions of his wealth which are not created by his own efforts have for him an ethical significance different from those portions which he himself has produced. If he is not deeply concerned as to the sources from which his wealth is accumulated he exhibits a density of ignorance and an obtuseness of perception which are deplorable and can hardly be innocent, or he displays a moral insensibility which is wholly inconsistent with a Christian standard of ethics. A healthy conscience does not rest

easy in the sense of being the possessor of wealth created by others. The only exception is as to the wealth which one inherits; and there is a growing uneasiness as to the ethical validity of this.

The right of inheritance has its origin assuredly in the primitive times when there was little personal responsibility, when the kinship group was the significant and responsible social unit and the individual was merged in it. That conception was supreme in all ancient and is yet in all backward societies. It has prevailed until recent times in the more progressive societies and recedes slowly before the advancing conception of the individual person as the significant and responsible social unit—a conception which is so pervasively and profoundly modifying ethical ideals in modern life. This tendency to place emphasis upon the individual as the ultimate unit of social value, responsible primarily to society as a whole, is ever increasing in strength, and under its pressure the old notion of the kinship group as an economic, social and religious unity which persists from generation to generation is slowly disintegrating, and with it the notion that a man's children or nearest kin have a natural right, upon his decease, to take possession of the wealth which he has left. How far this development is to go, we cannot say; and there are differences of opinion as to whether it is a legitimate application of the Christian conception of man and society. The drift of enlightened opinion today is to discredit the conception of the kinship group as an economic unit which involves the natural right of inheritance, and to substitute for it the individual standing in responsible relationship to the whole community. The right of inheritance is coming to be regarded as having a basis only in statutory law, as a social policy which can be justified only if it can be shown to be expedient and conducive to justice in the general distribution of wealth. The ethical validity of the right is, therefore, seriously challenged by many thinkers. The

intelligent conscience of our time is looking with critical concern into this and into all the sources from which accumulations of wealth arise; and herein lies one of the chief causes of the social unrest which is so pronounced a feature of present-day life. No man who is engaged in the accumulation of wealth can escape this questioning, nor face it without having his equanimity considerably disturbed.

Certainly a profound transformation is taking place. The moral climate is changing. Our ideals and standards of appreciation are undergoing a radical criticism and extensive reconstruction. With increasingly clear and comprehensive intelligence the question is being pressed, is there not something fundamentally wrong both as to our methods and our motives of accumulating wealth? The motives, as we have seen, are not in themselves wrong. It is not wrong to seek self-expression in creative activity; nor to desire independence and competency for one's self and one's family; nor to obtain power to influence the lives of one's fellow men; nor to achieve distinction both for one's self and one's family. But the question will not down, can these proper and potent incentives to action be called into play in the economic sphere only by the prospect or hope of piling up great individual fortunes, which are secured so largely by the appropriation of values created by others? In a word, can economic activity and development be secured *only* at the cost of economic injustice and social injury? In the other spheres of action we are not reduced to any such alternative; why should it be so in the economic sphere?

But let us ask more pointedly the question, Does the individual accumulation of large fortunes as it goes on under present methods lead to injustice and injury? No one can look at the present situation with unprejudiced eyes and deny that social injustice on a colossal scale has actually resulted. The fortunate and gifted few have piled up vast accumulations, more than they and their

families can possibly use in legitimate satisfaction of legitimate wants. The selected few among this limited number have massed holdings which they cannot, by any human possibility, wisely administer either in their own interest or the interest of the world. The man who is reputed to have amassed the largest individual fortune of this age has given a convincing and impressive demonstration of his consciousness of this fact, in offering to turn over a considerable portion of his stupendous wealth to be administered for the public good under a national charter. The only living American who can contest with him the financial primacy of this generation seems destined to die rich—rich beyond the dreams of avarice—despite his own declaration, no doubt honestly uttered, that it is a disgrace to die rich, and despite his manifold and lavish efforts to dispose of his wealth in ways helpful to the world. But these and other examples of benevolent rich men do not by any means indicate that all or even a majority of the extravagantly rich are striving to get rid of their accumulations and thus disburden their souls. Rather the process of accumulating goes on by leaps and bounds, and creates a problem, a menace, that stirs the nation from center to circumference. The standards by which individual wealth is measured rises continually and the scramble for it shows no abatement, but rather an increasing intensity of madness. Meantime, while the situation of the unfortunate and ungifted many may be said to show some improvement, it is slight. Poverty, desperate and debilitating, shutting out the light of hope and chilling the springs of courage in the heart, still spreads its cold and dismal shadow over millions of men. In the midst of rapidly rising standards of living and rapidly rising prices of the necessities of life, the millions of laboring men must live and secure their families against beggary on an average of not more than \$500 a year. By their side stand the thousands who have devoted themselves to ministering to the cultural needs of

humanity; and who also must feed upon the crumbs that fall from the richly laden social table. This situation is made portentous by the fact that these same multitudes are coming to see, what they have been slow to realize, that the great accumulations of wealth have been created in large part by themselves; that they have been enabled to enjoy only a portion, and a small portion, of the values which they have created; that those values, created by their dull and uninspiring toil, have in large part gone to build those mountains of gold on whose summits the rich sit so far above the reach of any ungratified want which material things could directly or indirectly satisfy. It is as vain as it is grotesquely foolish to deny that injustice is writ large upon the open page of our social life today.

In view of the situation, along what line must we advance toward the solution of the difficulty? We should seek by all means in our power to promote the application of the ethical principles of Jesus to economic methods. Attention has been called to the atmospheric change now going on in our ethical life. To intelligent observers of current events this is the most inspiring aspect of our social development in this generation. We should encourage this change until transforming public opinion crystallizes into the definite and imperative public conviction *that honor and power must be based upon and measured by service and service alone*. Business men must learn in all seriousness and perfect good faith to consider their various forms of business activity as forms of public service. The men of ability who can organize and direct great enterprises must cease to demand and appropriate for themselves the lion's share of the joint product of collective labor and seek rather through the regular channels of business to effect the largest possible diffusion of wealth. The business man has no more *moral* right, according to the Christian standard, to accumulate a great and disproportionate mass of wealth as a re-

ward for his activity than a preacher or a teacher. The Christian law of service should apply to the man who puts into industrial channels his intelligence and energy, just as truly and as thoroughly as to the man who puts his intelligence and energy into preaching the gospel or into teaching the young, or into social uplift, or into any other form of activity now recognized as distinctively public service. Why should this seem to be a strange doctrine? It is the absence of this altruistic social spirit in business enterprise—this setting aside of economic activity as a sphere in which the god, Mammon, alone has the right to reign—which has precipitated the crisis which so threateningly confronts our modern civilization. This menace can be averted only by subjecting all industrial activity to the Christian law of service. The business man must change his mental focus, and aim not at the largest possible individual accumulation, but at securing for his employees the largest possible share in the products of industry and for the public the lowest prices for those products, consistent with the continued operation of the business. In a word, *the time must come, sooner or later, when the holding and controlling of capital by individuals will be permitted only on the condition that it shall be held and administered strictly as a public trust. To deny that this is practicable is to deny that Christianity is practicable in the present industrial organization of society and to affirm that we must move steadily and probably with increasing momentum towards forcible industrial revolution.*

SCIENTIFIC RE-STATEMENTS OF RELIGIOUS TRUTH.

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It becomes necessary, every now and then, to reiterate and insist upon the fact that theology and science have each their own separate work to do, and that between the province of the two a clear boundary-line must be drawn. Sometimes it is science which is compelled, in its own interests, to warn off theology from its special ground; and theology has had to learn (indeed, the lesson may now be declared learnt with something like thoroughness) that it is not its place to pronounce a judgment upon the precise method by which the world came to be, or upon the exact relation between organic and inorganic, or upon other questions of a strictly scientific kind. Sometimes, however, it comes to the turn of theology to hold up a warning finger to science, to declare that while it will not claim any jurisdiction beyond its proper borders, yet within those borders it must be supreme. It would appear that the time for such a declaration is now come. To reconcile theology and science is at the present moment the aim of not a few; and one admits unreservedly that the aim is pursued by many in a spirit entirely laudable. But the thing may easily be pressed too far. Science, indeed, appears in some quarters to be growing so affectionately disposed towards theology as to be prepared for an entire absorbing of it—for such a dressing of theological ideas, as it were, in the robes of a scientific terminology that the distinctive shape and form of the theological ideas is somewhat in danger of being lost. Theology—so the conception appears to run—is really, when you

come to look into it, only science under another name. A "reconciliation" which goes so far is perhaps too complete. For theology to be "reconciled" with science by being swallowed up in it is a somewhat doubtful boon; and theology is entitled to claim that it must continue to have a distinctive and separate existence, employing its own language and dealing with its own realities in such ways as seem to it to be best. It is quite possible to acknowledge the value of many of the efforts just now being made to re-state religious truths in scientific terms, and yet to feel that the thing is in danger of being pushed to extremes. The scientific re-statements of religious truth, useful as they may be for certain apologetic purposes, must be declared wholly inadequate when offered as a sufficient exposition of the spiritual facts and processes with which religion is concerned; and yet their scientific ring is apt to give them the sound of a finality which they do not possess, and so to induce in the enquirer a mistaken content. One admits that science had a right to make its protest when theology attempted to exercise an unlawful dictatorship in the scientific realm; but one goes on to say that theology has an equal right to protest when science seeks to bring all religious truth within the limits of scientific categories and to exhaust it in scientific speech. It is needful—in vindication of the rights of theology no less than in vindication of the rights of science—that between the realm of science and that of theology there should be a clear drawing of boundary-lines.

1.

The method of "reconciliation" which has been alluded to consists, briefly, in translating theological ideas into scientific language. And the impression left (or at any rate the impression aimed at) by the translation is that the process indicated by the theological truth is

essentially a part of the same evolutionary process which science is concerned to establish and to expound, and that if theology will but complacently admit this as being *all* it means, every difficulty is smoothed away. Good, for example, is defined as "that which promotes development," and evil, conversely, as "that which retards and frustrates development." Sin has on similar lines been described as a "falling out of harmony with the law of the universe;" while the definition of sin as "selfishness," which also is not infrequently given, is based upon the same underlying conception of a harmonious progression of the whole, which is interfered with when individual preferences are permitted to seize the supreme place. God, under the scientific terminology, becomes the "Intelligence immanent in all the processes of nature;" duty means for man "to assist his fellows, develop his own higher self, to strive towards good (that is, by the definition already offered, towards that which promotes development) in every way open to his powers, and generally to seek to know the laws of Nature and to obey the will of God"; and, as a final instance, the kingdom of Heaven is summed up as representing "a harmonious condition in which the Divine will is perfectly obeyed, and as the highest state of existence, both individual and social, which we can conceive"—in other words, as development completely carried through. Nearly all the above phrases are, as many readers will recognize, taken from Sir Oliver Lodge; but these are quoted only because they happen to be the phrases lying nearest to hand; and, as a matter of fact, they do but reproduce ideas put forth by many other writers as adequately embodying theological and religious truths. To prevent misunderstanding at the outset, it should be said that such objection as is here taken to them lies not against their truth, but only against their adequacy; and that only when theology is asked to accept them as efficient and sufficient substitutes for its own way of putting

things does theology find it necessary to protest. The contention, in short, is that while the above phrases do give us a part of what religious truth contains, they by no means give the whole.

Probably the method may be traced back to the well-known "Natural Law in the Spiritual World" of Professor Drummond; for although it be now applied on somewhat different lines, the underlying principle of Drummond's "reconciliation" and that of to-day's scientific-religious harmoniser are essentially one. The title of Drummond's book is itself suggestive in this connection; for the principle beneath this reconciling method really amounts to this—making regulative, for purposes of system-construction, *the law by which anything works* rather than *the thing itself*. Or, to put it another way, *process* rather than *essence* is the all-important consideration; and this way of putting it carries us back to what was said just now as to the impression which current reconciliations aim at leaving upon the mind. The desired impression was said to be this—an impression that the process indicated by a theological truth is essentially a part of that same evolutionary process which science is concerned to establish and expound. It is not so much with the essential realities spoken of in a theological formula, as with the processes whereby they are governed or which they govern, that all these re-statements are engaged. With Drummond, indeed, the essential reality—the thing itself—never emerged into thought at all, since the particular object he had in view rendered any such emergence unnecessary, not to say undesirable. Wishing simply to identify a process in the natural world with a process in the spiritual, and to justify the latter by means of the identification, Drummond had simply (as in the case of his treatment of Biogenesis) to take any Biblical or theological formula descriptive of the process and to show that its terms and those descriptive of the natural process could be

transposed. In the indicated instance of Biogenesis, it was merely the likeness of process implied in the truth (or supposed truth, for its validity makes no difference for our present purpose) that natural life was only derivable from pre-existing life, and the other truth that spiritual life was derivable only from the Christ who already possessed it, that caught his eye. What "life" in either realm actually meant—whether in the two realms the word did not really mean things so different that any comparison between them and the laws governing them was impossible—whether, though the law of the *process* might be the same, there was any real affinity between the two starting-points of the process or between the two goals—with these things Drummond was not concerned. For his purposes, the processes were mentally detached from the material, so to call it, in which they inhered, and were viewed almost as hanging in mid-air. It was not, of course, that Drummond deliberately ignored any essential factors of his case; it was simply in terms of *process* that the problem originally appeared; and he was not called upon—whatever the worth of the work actually performed may have been—to look beyond. The current translations of theological truth into scientific terms cannot quite so absolutely ignore the reality of things, inasmuch as the problem now is to take the description of certain realities which theology has already given and revise it; but they go as near to doing so as is consistent with the object they have in view. The problem now starts from *cosmic* law, rather than from the isolated and particular laws with which Drummond dealt—for strictly speaking, Drummond's theme was natural *fact* in the spiritual world rather than natural *law*; and the aim is now to show how religious conceptions can be related therewith. Beneath the processes of cosmic law theological facts have to find a place, so that, finding that place, they may be saved. That is now the problem. The theological facts,

therefore, must themselves be conceived under the aspect of process, and under such an aspect of process as will make them at home in the process with which science deals. Hence the frequent recurrence, in re-statements of the kind under consideration, of such terms as "development" and its kindred words. With Drummond, the given factors of the problem consisted of two *processes*: with the later "reconciliations," the given factors of the problem consist of a process (the cosmic process) on the one hand and certain religious realities (God, duty, goodness &c.,) on the other. It is still, however, the *process* that is to be regulative: the conception to be formed of the realities must be one that reduces them to elements in that process; and the language in which they are ultimately described must express, not what they are in themselves, but what they are in the general scheme which the process works out. *Process*, rather than *essence*, is, as was said, the all-important thing. Whatever theology, following its own methods and speaking its own tongue, may have said concerning the realities which are its subject-matter, the "reconciliations" ignore. At any rate, they claim the right of judging it by a standard of their own. The independent conclusions of theology must be prepared to execute a movement to the rear; for the revised formularies are not so much to support them as to take their place. The scientific re-statements, while unwilling to surrender the realities, while professing, indeed, to save them for human faith, care, not for their essence, but only for their relation to cosmic law. A work of reduction and elimination is consequently carried through upon the standard religious conceptions until a residuum is reached which seems to make that relation clear. And it is no superfluous thing to take note of this; for from this fact certain consequences follow which theology, in forming its estimate of the help which the scientific re-statements may be able to give, cannot afford to ignore.

2.

For the only description of religious facts and realities which, on the method indicated, the scientific re-statements are ready to give, really leaves the most important things unsaid, and involves such a generalizing away of the facts and realities that the greater part of their value is lost. That which can be said about religious truth in terms of the general world-process is so little that the unsaid remains by far the larger thing. This at least is what theology, in face of the endeavors of science to re-formulate theological truth, is bound to maintain, unless theology is prepared to admit that it has up till now been insisting upon things which are after all not of primary importance, and that its leading ideas (not merely its leading words) are not deserving of the honor they have hitherto received. The "reconciling" statements become so general and so abstract that they lose nearly all significance from the distinctively theological point of view; and theology is saved, not because it is vindicated, but simply because the things it holds most dear are ignored. Whether or not such a salvation be worth having is a point which theology must face and decide.

For example, if we turn to the conception of sin as given in scientific terms, and describe sin as "that which retards and frustrates development" or as a "falling out of harmony with the law of the universe," are we left in possession of an idea of sin which theology can recognise as adequate, or even as including the really essential points? Surely not. Theology is compelled at once to raise further questions. In regard to the first definition, it must ask, *Development of what and to what?* And in regard to the second, it must ask, *what is the law of the universe in the case of human life and character?* And when any answer at all is given to these enquiries, it can only be in phrases over which words like "God,"

“soul,” “holiness,” are scattered as thickly as stars are scattered across the sky. Take the “development” conception of sin. It is development of the soul—development of the soul in holiness—development of the soul in holiness like to God’s—it is this development, and this alone, that theology is concerned with as being retarded or frustrated by sin: the mere general term “development” is too unshaped a stone for theology to employ, without further grinding and polishing, in the putting up its house; and yet, so soon as the general term is filled up with more particular ideas, the scientific definition has *ipso facto* been left far behind. Or take the definition of sin which makes it consist in a want of harmony with the law of the universe. As has been said, the question rises immediately, What is the law of the universe in the case of human life and character? And once again, wholly fresh sets of terms have to be imported in order to give anything like an adequate reply. That human life fulfills itself and its law only by entering into right relations with God, that failure to fulfill the law means wilful refusal on the part of human life to adjust itself to a whole set of influences brought to bear upon it with a view of producing those right relations, that the motive-powers which could correct the failure are of an altogether special kind such as faith and love—these are the things which theology is concerned to say. Unless they be said, the conception of sin is too vague and incomplete to be of any value from the theological point of view. Yet in the saying of these things, the reconciler’s formula has once again been out-distanced; and his proffered definition has been shown to be but the first word of a sentence requiring many other words before a full stop can be set down. In brief, the scientific definitions of theological ideas are not real definitions at all. They do but preserve the *minimum* of theological idea; they find, it might be said, the common factor of theology and science; but they do no more.

Certainly it cannot be claimed that the idea given in the scientific definition and the idea given in the theological statement are merely varying methods of saying the same thing, so that the two may be practically interchanged without any addition or loss of significance being perceived, whichever way the interchange be worked; for, as we have seen, science provides a mere outline into which theology—unless it is prepared to surrender its claim to all it has held essential up till now—must paint many details before it can sign the picture as approved. Yet, if the scientific statements were adequate, if they involved a real “reconciliation” of theology and science, such an interchange would assuredly be a possible thing. How far from being interchangeable the two formulæ—the theological and the scientific—really are, becomes clear immediately if we seek to work the process of thought *upwards* from science to theology instead of *downwards*, as the “reconciliations” work it, from theology to science. The reconciler, having the theological formularies present to his mind, is able to construct in scientific terms a statement which shall avoid any contradiction of them—which shall indeed embody a part of their content—and then to say triumphantly that his revised statement was implicit in the theological statement from which he set out. But it would be quite impossible, supposing the theological formulæ to be for the moment non-existent, to create them out of the scientific statements by any process of exposition or amplification. It is easy to descend from the conception of sin as a disturbance of the relations between God and man to the conception of sin as “that which retards or frustrates human development,” and all the while to preserve a sense of the continuity of the way; but you cannot ascend from the second conception to the first—there is no road by which you can go. In other words, while the scientific statement may be implicit in the theological, the theological is certainly not, in its fulness,

implicit in the scientific; and any real interchangeableness of the two there consequently cannot be. And theology, at any rate, cannot be content to accept, as a satisfactory substitute for its own utterance, expressions and formularies which—true as they may be up to a point—quite fail to carry the reader's mind, by their own impulse, up to the conceptions which theology holds the most vital of all. To return to the point previously made—it has to be said that the scientific re-statements of theological ideas are so general as to lose practically all religious value. They become valuable only when theology, resuming its abrogated functions, adds to them something under which they cease to be scientific statements, properly so called, at all.

3.

Nor must it be supposed that this vagueness—this avoidance of the points on which theology lays the greatest stress—is a merely accidental thing, and a thing which some revision of the “reconciling” method might banish. It is inherent in any method of “reconciliation” that deserves the name. A really scientific re-statement of religion (assuming for the moment that it is possible) must of course be built up out of strictly scientific material. Yet any method of re-statement which limits itself to scientific material—to conceptions and expressions bearing the *imprimatur* of science—is quite unable to start from, or to arrive at, a definite assertion concerning a world of spiritual realities and spiritual forces with which man has to relate himself and which act definitely upon man. It is evident that if there is to be in the new formula nothing that adds an “extra” idea to the ideas of science, the new formula cannot, in fidelity to the principles on which it is professedly constructed, make any use of terms implying the pressure of an infinite and spiritual personality upon the personality of

man. For, while science may supply facts whereon an inference of the existence of such a Personality can be based, the inference itself is extra-scientific. However far the reach of scientific formulæ may be stretched, this is outside their utmost range. Science may generalize in respect of the laws governing the phenomena with which it deals, and may so arrive at its conception of cosmic law; but as to the ground or origin of that cosmic law—as to anything outside cosmic law—science can, in the nature of things, have nothing to say. The world beyond phenomena is not within the scope of science at all—which is really to say that science cannot, *qua* science, have any doctrine of God. When the re-statement of religion is undertaken from the side of science, therefore, there can be no deliberate affirmation of a God acting “at sundry times and in divers manners” upon man: the re-statement may occasionally be compelled, in order to keep sufficient grip upon anything religious to carry itself through, to look in that direction, but it will only be with a parenthetical and half-furtive glance; and it is certainly not upon any such affirmation, laid down as the foundation, that the whole superstructure will be reared. In fact, the only sense in which science, *qua* science, could legitimately use the term “religion” is in the sense of adjustment to that cosmic law which sets the outmost bound to the scientific vision—and a religion such as that could hardly lead to “theology” in any real interpretation of the word. It is quite true, of course, that the “reconciling” method does not by any means deny that God has acted and is still acting through ministries of direct appeal and influence upon the souls of men. To make any such denial would at once render the whole method nugatory by annihilating one of the parties to the reconciliation proposed. But the method is usually indeterminate upon the point. The special form of words it commonly employs for its enunciations is, in many instances, such as could be em-

ployed by those to whom theology, in the ordinary sense, is an exploded thing. Although the "re-statements" do not deny the action of God upon man, and although those who make them are often known as believers in such action (or at least as wistfully wanting to believe in it) yet the re-statements themselves might be used as confessions of faith by many on whose lips the denial would be found. The method of scientific reconciliation, in short, does not categorically base itself upon a definite belief in a God who has, through processes with which the order of Nature has nothing whatever to do, sought to find His way to the heart of man. And if, as was said just now, this method of reconciliation not only *does* not, but according to its own principle *cannot*, so base itself, the inference must be that in any attempt at such a reconciliation there is actual inconsistency involved. A scientific re-statement of religion is bound, by its very nature, to be vague and general upon the very things which are for theology the chief concern.

4.

In the end, therefore, theology must claim the right of dealing with its own material in its own way. It must use its own speech, heedless as to whether or no an exact scientific equivalent can be found, or rather, conscious that such an equivalent there cannot be. If this procedure cannot be defended—if there be nothing more in the ideas of theology than the ideas of science have already given—if the categories and formulæ of science are sufficient to explain and prescribe the moral and spiritual programmes and self-adjustments of man—then theology is a superfluity, and had better go. It is precisely in the fact that there is, outside of and beyond the world with which science deals, another world constituted out of that which eye cannot see and hand cannot handle, from which magnetic and persuasive and redeem-

ing influences have been proceeding forth upon the human soul since the dawn of history until now—it is precisely in that fact that theology finds its *raison d'être*; and only when that fact is fully recognized can there be any place for theology in a legitimate scheme of thought. Were a real “reconciliation” of science and religion possible, it would only prove that religion as ordinarily understood has no real validity. Indeed, what is needed is not a “reconciliation” of science and theology, but rather a clear drawing of the boundary-lines between the two. Let theology admit that it has in past days spoken with oracular voice on matters whereon it should have been silent—for the fact is so. Let science, abstaining from throwing stones inasmuch as it has mistakes of its own to regret, confess that upon the spiritual ultimates of the universe it is not its function to pronounce a verdict—for again the fact is so. And let each set itself, in all independence, without jealousy, but also without bonds except such bond as will always exist between two seekers after truth in different fields, to its own appointed task. That *method* must always be scientific is of course beyond dispute. (Incidentally it may be said that many thinkers confuse two distinct propositions—the proposition that method, even in non-scientific subjects, must be itself scientific, and the proposition that all subject-matter of legitimate investigation lies within the boundaries of science properly so termed). The same rigorous tests, the same stringent examination, the same careful stepping from fact to inference, the same refusal to accept any article of belief which cannot vindicate its rights—all these things will rule theology as it strains after its findings, just as surely as they rule science in its quest. But identical method, applied to different material, will not yield identical products, any more than will all addition sums, similar in process as they necessarily are, yield totals with every figure alike. It is the difference of *material*

in the two spheres—the scientific and the theological—that precludes an identity of categories, when it comes to be a question of summing up results; and the effort to translate religious truth into scientific language is like an effort, let us say, at describing virtue in mathematical terms. Let the line be drawn clear, and science and theology avoid trespassing upon each other's rightful estate.

With the desire for unity of world-view, which is perhaps one of the underlying impluses beneath the "reconciling" method, all sympathy must of course be felt. But this desire can surely be satisfied in other ways than by striving to produce interchangeable totals at the foot of all the reckonings of thought. It is not by making the findings of theology equivalent to those of science, but by showing how the two sets of findings contribute something to the comprehension of a universal idea in which both are embraced—how they harmonize, not because they say the same thing, but because the word of each one is in its turn needed to utter the *whole* of things—that true unity is reached. Science and theology are truly one when both are set against the background of an eternal plan and purpose whose self-fulfillment began with the making of that universe which science explores, and whose self-fulfillment will be consummated in the consummation of those relations between man and God with which for their exposition and correction theology deals. They are truly one, not because they are merely different dialects of one language, but because it is the function of each to describe some particular section of that long process—be the section past, or now current, or still to come—leading up to the "one, far-off, divine event, to which the whole creation moves."

THE FEMINIST MOVEMENT.

BY GEO. B. EAGER, D.D., LOUISVILLE, KY.

WOMAN. By S. M. Brown, Editor of *The Word and Way*. The Western Baptist Publishing Co., Kansas City, Mo. 1913. Paper, 50 cts.

THE CRISIS OF MORALS. "The Weakest Link." By Harold Begbie, author of "Twice-born Men." Fleming H. Revell Co., New York, Chicago, etc. 1913. Cloth. Net, 75 cts.

These booklets may both be considered specific indictments of "the present wave of social impurity." In method of approach and manner of treatment of their subjects they are poles apart. Both recognize that a "crisis" has been reached, that a "revolution" is on that is "fast becoming a tragedy," that the very foundations of the virtue of society are imperiled; but their ways of facing the "crisis" and dealing with the "revolution" differ vastly.

The author of "Woman" thinks that the "revolution" is "as to the matter of the 'sphere' and 'life-work' of woman," and attempts to deal with it by setting forth what the Bible has to say on the subject. This he does by arguing that the record in Genesis concerning the creation of the first man and the first woman, the partaking of the forbidden fruit, the fall and curse pronounced, are all "a statement of literal facts," and are so treated by the writers of the New Testament "Scriptures." He devotes chapters severally to the discussion from this point of view: "Creation," "The Fall," "The Subjection of Woman," and so on, in which his literalism leads him to the advocacy of the extremest view of the subjec-

tion of woman, to the narrowest view of her "sphere," and to the demand that woman should cease to be, or should not be allowed to be, in any sense the "competitor" of man, in the industrial world, or in any of the callings of life. She should content herself wholly with being his "complement" in the home. That is her one and only "sphere." In this contention he says many true and telling things, and makes "appeals" to both the men and the women of to-day that are strong, not only because of their evident sincerity, but also, in part, because of their literal scripturalness.

"There is no part of the task of human life so utterly neglected now as the work of woman in the home." * * * "Maybe the daughter, who ought to be at home assisting her mother, is writing shorthand, or is a 'saleslady' in a department store, or is gadding about with some show troupe." * * * "The place and work of the home is usurped by the woman School Teacher, the Children's Homes, the State, the Municipality, the Charity Institution, and so on. * * * So that our day records the decadence, the downfall of the home, which signifies the ultimate ruin of the race."

He appeals to the man: "Don't allow your daughter to learn shorthand and typewriting, or to take business courses in schools with a view to leading a public business career. The publicity of her life will perhaps cause her to be beguiled into a life of sin."

"O, woman," he says, "I appeal to you! If you enter the callings of men, if you depart from the sanctity and protection of the home; if you make your life-work public, and parade your beautiful person in public places, you will be deceived by bad men into sin, and when you fall you will lead the human race to hell."

In the concluding chapter on "The Harvest Not Yet," he asks: "What can be done to remedy these conditions?" and answers: "First of all let the preachers begin to preach again the long neglected teachings of Scrip-

ture. Let statesmen write books and enact laws looking to the remanding of womanhood to our homes. * * * Let the employment of women in public work be prohibited. Let public funds be created for the support of worthy dependent women." This will give an idea of the spirit and method of the author of "Woman."

Now as to the manner and method of the author of "Twice-Born Men," in this new book, "The Crisis of Morals." He, too, writes confessedly "with blood rather too heated for a nice discrimination in language," but convinced, "after reflection in cold blood," that "Impurity is the chief disease of this age," and that "the chief danger of civilization lies in a dishonoring attitude toward woman." He begs the reader, however, to kindly bear in mind that he is no "narrow-minded and melancholy pessimist," but rather "one who loves life, who feels in the very air the noble qualities of this difficult age, and who believes with real assurance that the hideous disease of the period will be cured directly it is faithfully attacked."

He rather paints than states the problem of social existence that now arrests our philosophy of life, hinders our happiness, and hammers at the door of the soul for answer, and does it too in most vivid and startling colors. "Why is our science of life still no science at all?" he queries. "Why is it that so much chaos and confusion, so much folly and vulgarity, so much degrading baseness and downright good-hating iniquity still holds us in a night-mare of existence, mocking our hopes, threatening our peace, and throwing down the temples of our praise?" "Is respectability a failure and goodness itself barren and weak?" These are some of the questions in answer to which Mr. Begbie has given us a book written down to the very hour, and making the strongest plea and appeal to men for the restoration of a knightly and chivalrous view and treatment of womanhood as the only remedy. "*Where women are honored, the divinities are complac-*

ent; where they are despised, it is useless to pray to God" —is a sentiment quoted on the title page, and that runs through the body of the book like a refrain.

He, too, finds in the critical situation "A Challenge to the Church." He sees, as John Henry Newman saw, and with kindred clarity of vision, a time coming "when will indeed be the stern encounter, when the two real and living principles, simple, entire, consistent, one in the church, the other out of it, will at length rush upon each other, contending not for names and words, or half views, but for elementary notions and distinctive moral characters." He emphasizes the claim of "Modernism" to be heard at this hour; begs "the church," "as it exists outside of the Vatican," "to consider the extreme urgency of drawing to her side without further parley every man and every woman who acknowledges in Christ a conjunction of Divinity and Humanity." The "Stern Encounter" must of necessity be a conflict between those in the church and those out of it; and "the rigid tests which may be excused in times of peace are inexcusable madness in this time of war." "I long," he says, "to see the church lifting up in the midst of this age, and in the face of an enemy already in arms, the flag that bears the lilies of the Lord." "Not because it is the ground of greatest advantage to the church do I long for the first shot to be fired and the first charge to be made in the name of Purity, but because as I see it, IMPURITY is the head of *Anti-Christ*." It is a menace to civilization and to religion today, he argues, "infinitely bolder and infinitely more destructive than blatant infidelity."

These books are chiefly significant because they are parts of a growing literature in which the whole question of the relation of the sexes is reopened. It is doubtful if it was ever before so "live" a question as it is today. In the background and around these exponents of popular opinion and interpretations of current events are scores of others, scientific, fictional, journalistic and dramatic,

dealing directly or indirectly with this burning question. Among these the most conspicuous examples are the scientific treatises of Havelock Ellis, the popular essays of Ellen Key, the radical books and review articles of W. L. George, the novels of Hall Caine and H. G. Wells, and the dramas of Brieux and Bernard Shaw; to say nothing of numberless discussions in books and magazines of marriage and divorce. The intense and widespread interest of the general public in this and kindred questions is evinced in the demand for, and ready sale of, such books, revealing a state of mind, it would seem, which is seeking, not simply for reform, but for new standards and new ideals of sex relation. John Hayes Holmes, in a book on "Marriage and Divorce," says: "Whether we like it or not, we must face the fact, in this age of evolutionary thought, that the world in which we live is a world not of fixity but of change; and that even so deep-rooted and cherished an institution as the family and the home cannot escape the all pervasive influences of development."

Certainly the woman's movement now is taking on proportions far beyond the militant demand for suffrage. It aims avowedly at nothing less than revolutionizing society. As Ellen Key boldly says: "The ideas of the morality of sexual relations upheld by the religions and laws of the western nations are undergoing a radical transformation." W. L. George, the avowed spokesman of the "feminest movement" in England, author of a significant book, "Woman and Tomorrow," and of a radical article in the *Atlantic Monthly* for December on "Feminist Intentions," sets forth the aims and hopes of the leaders of this movement the world over, or, as he puts it, "lets the cat out of the bag." To the Feminist, he says, Woman Suffrage is "nothing but an affair of outposts." Feminists so far from regarding votes as a finality, "have designs upon the most fundamental of human institutions—marriage and motherhood." "They

recognize no masculine or feminine spheres, and they propose to identify absolutely the conditions of the sexes." In short "the Feminists are in opposition to most of the world institutions." "For them the universe is based upon the subjection of woman: subjection by law and subjection by convention." The Suffragists wish to alter the law; the Feminists wish to alter the conventions also; so that men would utterly "renounce the subjective fetish of sex." In all this, and much more to the same effect, Mr. George is writing in all seriousness as one of the accredited leaders of the Feminist Movement in Great Britain, according to *Current Opinion*.

"The Feminist propaganda," he says, growing more specific, "rests upon a revolutionary biological principle"—Weininger's theory, according to which "the male principle may be found in woman, and the female principle in man."

The one right the Feminists are after is "the right to choose" in all matters of mating. They are, "in the main, opposed to indissoluble Christian marriage." The industrial reform they look and labor for is merely to help them to that right. The *ultimate aim* is "*the practical suppression of marriage and the institution of free alliance.*"

Our ancient marriage system "moulded into shape," says Ellen Key, "when the individual was as yet undiscovered," must be refashioned, "so that love may find its own, the personality attain to fullness of development, and woman be free to satisfy her deepest needs of body and soul." Bernard Shaw, in the audacious preface to his play on "Getting Married," urges that divorce should be made as "easy, and cheap and private, as marriage"; and should be granted "at the request of either party, whether the other consents or not." But Ibsen's well known drama, "A Doll's House," is perhaps the frankest and most extreme expression of this "individualist" point of view. Nora, the girl wife and mother, wakes up

to the realization that she has never understood life, never become a full-rounded personality: "Our house," she says to her husband, "has been nothing but a play room. I have been your doll-wife; the children in turn have been my dolls. * * Now all this is over. I must try to make myself a woman, and seek the fulfillment of my own life." When the husband remonstrates: "Before all else, Nora, you are a wife and mother," she chokes off discussion by saying: "That I no longer believe. I believe that before all else *I am a human being!*" And so cutting loose from every tie of wifehood and motherhood she goes out into the world "*to fulfill her duties to herself.*"

When the ultimate aim and hope of Feminists is reached, according to Mr. George, women will no longer choose men who are old, or vicious, or unpleasant, but they will choose only the finest of the species, with especial reference to the child as the highest expression of the feminine personality, thus improving the race along eugenic lines. As for men, this state of things will be better for them too; "they will have a far greater chance for happiness," inasmuch as they will be sure that the women who select them will do so because they love them, and not because they need to be "supported" or given "position" in the world. Then and then only will the sex war that is on be ended, and the highest hope of woman be realized.

All this, Mr. George is clear-eyed and frank enough to admit, is a long way off. The Feminists may at times grow faint over the slowness of the "revolutionary" process, but they are still hoping, "still pursuing."

Of course, here and now, we are chiefly concerned with the practical question, what are we going to do about it?

Some, certainly, will say "let the preachers begin to preach again the long neglected teachings of Scripture," meaning, of course, according to the most belated and literalistic interpretations of them. "Let statesmen enact laws remanding womanhood to our

homes, prohibiting the employment of women in *public work*" and so on. But, would not that be to ignore the whole modern historical, critical method of studying and interpreting the Scriptures; to fail to perceive the genius of Christianity, and, in a sense, to do defiance to the principle that has been crystallized in a proverb, "revolutions never go backward"? Broadly speaking, this class for lack of a better word, have been called "Sacramentarians." It has been described as composed of those who look upon the present situation with alarm chiefly "because they believe it indicates most of all a rebellion of human nature against those laws and institutions which God established in the beginning for the happiness and weal of mankind, and to which it is necessary for mankind to conform most literally in all ages, and even under utterly changed conditions, if society is to endure."

Marriage, for instance, is to them a "sacrament." So they ignore the natural history of marriage. Professor Caird, the great English philosopher, clearly had this class in mind when he said: "Those in our day who talk so much about the 'sacredness' of marriage can know but little of its history." There is a sense, as scientific research has shown, in which it originated in the primitive and natural relation of the sexes; but it is backed by the authority of centuries of human experience, and so rests, not merely upon eternal authority, but "upon the inherent nature of society and of the individuals who comprise it." The question at the bottom is a question of sex. The whole problem, as Holmes says, has its origin in that extraordinary physical phenomenon which we know as sex-attraction. Disguise the fact as beautifully and properly as we may, at bottom this is the problem. This is the point made by Jesus, it would seem, when he is discussing the problem of marriage and divorce with his disciples. "Have ye not read, that he who made them from the beginning made them male and female, and said, for this cause shall a man leave his father and his mother and

cleave to his wife; and the two shall become one flesh." But man is more than flesh, as Jesus also taught, he is spirit as well, more than animal, he is human. So at once, when there is a human pair, there appear moral and spiritual elements which should enter into, dignify and exalt this relationship, so as to make it possible to glorify it, not only with the poetry and music of love, but with the sanctions of religion.

We should at least insist that marriage should be moral, and Ellen Key is surely right when she insists, "love ought to be the moral ground of marriage." May we not go further? There is no marriage in the truest sense of the word, according to the divine idea, unless love is the determining factor in it and the pure gold of the heart out of which it is made? The marriage is not the "ceremony" or the "institution"; these are but outward symbols. Marriage, if it exists at all, is an inner reality, "which the church may 'bless' and the state make 'legal,' but that neither can really create or annul." Bernard Shaw well calls it "the central horror" of our social life that thousands of women are found "earning their living by being *wives* as other thousands earn their living by being *prostitutes*."

It is nothing short of profanation of marriage for any man or woman to "contract marriage," to enter into a relation which the church or state may call "marriage" with any motive other than this—be it a desire to have a home, to keep property or estate intact, to achieve a social standing or win a noble title—any motive less or other than that of love—surely, is itself a nullification of the "marriage," and puts the parties to it beyond the pale of the divine idea as accepted and taught by Jesus.

Again, we may accept the suggestion of Begbie and others for "the church," or churches, "outside of the Vatican" to get together on a working basis, to prepare for and enter upon "the stern encounter," foretold by Newman, the "conflict between those in the church and

those out of it," without applying tests that are the "inexcusable madness of intolerance in time of war." We can certainly persuade ourselves that one "soveran means" to the end in view is "the exaltation of woman," and that involves a sweeping change of attitude on man's part—a giving place to the idea or truth that purity is the normal condition of the soul, impurity the corruption and perversity of a natural instinct.

But as no man who knows the world will say that any animal virtue is safe without the consecration of religion, so all who believe in religion ought to be able to see that none is less safe without it than purity. And since Christ insisted upon this virtue with "the most piercing and profound of all his aphorisms"—*Every one that looketh upon a woman to lust after her hath committed adultery with her already in his heart*,—we may be sure that purity is of central and infinite importance to humanity. But here we must recognize and teach, that without Christ we cannot transform the natural race instinct into a passion of the spirit; that he, according to that mystery of the incarnation "the guesthood of God," waits to be invited into the heart, not seeking it as a slave but a host.

Then we must also recognize and teach, that the insistence of Christ upon purity is as truly and greatly a teaching of social reform as of the individual life; and that science, education, culture, legislation, even ethics have failed, and will ever fail, to bring Millenium or discover Utopia, 'because the only thousand years of joy is the eternal now of a God-consciousness, the only Utopia worth having is the pure heart of man that sees God.'

Then the united "church," or churches if you please, should organize to attack publicly, politically, nationally, in a wise but glowing way, this most subtle and most dangerous common foe of humanity, of the Home, the Church and the State.

To enlightened and stirring democracy "the Church" or the "churches" of Christendom are under suspicion

because they are so indefensibly separated from the social conscience and the great social reforms of today. The charge is flung into the face of the Church that she "never organizes herself for social or political action except when her own temporal advantages are in jeopardy." Shall we justify and confirm this conviction of democracy based upon a half truth, that "the Church is only the policeman of her own property and the pedagogue of her own conventions?"

Then, were it not wise, before an essentially united Christendom takes up arms against this mortal foe, Impurity, to consider the futility and iniquity of a continuance of factious theological disputations, and controversies, in order that she may the better fulfill herself and her mission with the one perfect, sufficient, and eternal affirmation of Christianity, which is Christ Himself, the ethics, the at-one-ment and the dynamic of salvation, social and individual.

IS IT CHRISTIANITY?

BY HENRY M. KING, D. D., PROVIDENCE, R. I.

PART I.

Professor Ephraim Emerton, Professor of Church History in Harvard University, is the author of a book entitled "Unitarian Thought." In its chapters he discusses "The Nature of Belief," "Miracle," "The Nature of Man," "The Bible," "Jesus," "Redemption," "The Church," "Worship," "The Future Life" and "The Thought of God." In the introduction the author says, "This volume cannot in any sense of the word be regarded as an official utterance.... It is only as an individual, a layman of the third generation of American Unitarians, that the author ventures to give expression to what he believes to be, on the whole, the *consensus* of Unitarians on the main topics of religious discussion." He frankly adds, however, "It is probably true that there are few statements of opinion made here, to which some Unitarians would not take exception."

If Professor Emerton does not understand the position of Unitarians better than he understands the position of Baptists, it is more than probable that many Unitarians will take exception to many, if not all, of his statements of opinion. In his introduction he says, "When men discuss whether a Christian ought to be baptized by putting water on his head or by plunging him in all over, they are wasting time in a futile game of words." He seems to be unaware that a recognition of the sovereignty of Christ as the divine Founder of Christianity and its two significant rites and of the necessity of continued obedience to His specific command, has anything to do with the position and practice of the great Baptist denomination.

In discussing "The Nature of Belief" Professor

Emerton discards utterly all authority in determining Christian doctrine, and places over against it what he calls "the witness of the spirit," by which he means the supreme judgment of a man's own spirit, reached through the agency of a man's powers of mind and heart. "A man must rely," he affirms, "upon his own powers of spiritual perception to interpret to him the ways of God with men." It is purely a subjective matter, and leaves no room for an external, authoritative revelation and standard of truth to be universally proclaimed and accepted as a means of salvation and spiritual enlightenment. Indeed he strenuously objects to the use of the words "revelation" and "inspiration" as having any such meanings as are uniformly attached to them in theological discussion. He would like to retain the words, but completely emptied of their special significance and descriptive of experience common to us all, but with no trace of any supernatural influence, being simply the unaided exercise of a man's own powers of perception. "What comes to a man in this way as true is true to him, and beyond this he cannot go. It is not his concern whether it be true to some one else; for that he is not responsible. Neither is he answerable for the absolute truth as it exists in the mind of God." It would seem, therefore, that no man can be certain that he knows the mind of God, or that what he accepts as truth is God's truth, or that he has any message which he can confidently present to his fellowman as clothed with any authority whatever, and a legitimate challenge to his faith.

Having laid down these premises, Professor Emerton proceeds to discuss the essential items of the Christian faith, as he avers, from the Unitarian point of view. In general it may be said that he presents a series of point-blank denials. The idea of the supernatural finds no place in his religious system. Everything is reduced to a naturalistic basis. He denies the possibility of "a miracle," and of course its use or necessity as a proof

of a divine revelation. His language is, "Unitarians meet the whole proposition of the miraculous with a general denial. There is no such thing as a miracle On many points of theology, shades and compromises may be pardoned; on this never." Having denied the supernatural birth of Christ and His resurrection from the dead, it is easy to dispose of all the other exhibitions of miraculous power contained in the Scriptures in the same manner. They are the result of mythical accretions, and found credence among the earlier and later followers of Christ until now, because human nature is attracted by the marvelous and the church adopted this method of extending its influence among the uncritical. This in substance is the Unitarian treatment of miracles according to Professor Emerton.

As to "the nature of man" he suggests that the "fall" was invented to account for the supposed degeneracy of human nature, and that there is no such thing as inherited evil tendency. The soul of every new-born man is, like that of the first man, a "*tabula rasa*." All that is inherited is the power of choice. "Without doubt," he says, "the habit of choice is inherited, and the son of a good man has an advantage in the struggle for good. In this sense it is possible to say that good and evil are hereditary, but only in this sense." In fact in Unitarian thought, according to this expounder, evil has no real existence, either as a principle or as an impersonation. One is reminded of the rather suggestive question contained in the following lines:

"And so they voted the Devil out,
And of course the Devil's gone;
But simple people would like to know
Who carries his business on."

It should be said that to deny the reality of evil or the existence of the devil is to charge Christ with being

deceived or a deceiver. The only way a man can preserve his regard for Jesus Christ as a teacher sent from God, or even his respect for human nature, is to believe in a personal Satan. It was Dean Swift who said wittily, "But although the devil be the father of lies, he seems, like some other great inventors, to have lost much of his reputation, by the continual improvements that have been made upon him."

Unitarianism, it is said, "squarely denies the reality of evil Evil is itself a negation, and a negation cannot have real existence. Evil is only the opposite of good. (By which seems to be meant only the absence of good). It exists in the world only as shadows exist, where the sunlight fails to reach. As the light moves, the shadows vanish into the nothingness they really are." Would it be proper to infer that a religion that consists of negations has in it no reality and no substance, that it is only a shadow that vanishes into the nothingness it really is, as the light of a positive faith approaches?

It will be seen that this theory of the non-reality of evil leaves no room for a sense of personal responsibility or the soul's consciousness of guilt. There can be no such thing as a natural heart at enmity against God, and needing to be reconciled and saved. Indeed, serious exception is taken to the word "salvation." Preference is given to the word "justification," which is used not as a legal term, but rather as a term of personal approval. We look in vain in this theory for any need of an expiatory offering for sin or of an imparted righteousness. "Man, complex and normally harmonious in his nature," it is said, "is what he is by reason of a rational and normal development." Again it is said, "The Unitarian believes that a being so constructed must necessarily become a religious being, and his concern is to define, as well as he can, the religion that best conforms to this idea of human nature. Religion thus seems to

him not something imposed upon man from the outside, but something developed from within, the natural and inevitable expression of man's nature."

Over against this view of the innocence of human nature and its natural development into the religious life stands the universal testimony of human experience and of the great teachers of the race.

Dr. N. D. Hillis says, "If the literature of the various nations teaches anything, it teaches the universality of sin. Professors of Theology in the Seminaries seem to think that they have a monopoly of total depravity. Would to God that they had! But unfortunately this doctrine represents a universal fact." Seneca declared, "No virtue like truth and justice is natural to man. Magnanimity must be acquired." And Socrates asserted, "Some men sin less, and some sin more. But evil is wrought into the very texture of our soul." Professor Emerton seems to have a blinder view of human nature than the semi-enlightened teachers of Pagan philosophy. It is not necessary to quote the unanimous testimony of Biblical writers. With few exceptions this has been the testimony of the uninspired as well as the inspired interpreters of human nature of all times down to the present hour.

Lord Morley, speaking of Emerson, says, "In like manner Emerson has little to say of that horrid burden and impediment on the soul, which the churches call sin, and which, by whatever name we call it, is a very real catastrophe in the moral nature of man." Mr Brierly, a brilliant English essayist, who needs to be read with discrimination, affirms, "Sin is an affair not of theology only, but of human conduct and misconduct. It is a thing which occupies our police courts, our prison arrangements; which has to be guarded against and dealt with in our neighbor and in ourselves." Again the same author says with remarkable insight, "A perception of sin is an element of moral progress. There are no shadows

where there is no light. It is the saints—the natures where the light shines brightest—the Pauls, the Augustines, the Bunyans, who have the vividest perception of their own and the world's evil.”

As for “the Bible” it is represented by Professor Emerton as a purely human production with which the Spirit of God had nothing to do. To call it the Word of God in any specific and unique sense, as if it was an authoritative expression of divine truth, to say that “holy men of old spake from God as they were moved by the Holy Ghost,” is a pure figment of the imagination. It is represented as containing a collection, or rather two collections, of the better writings which have been preserved of an ancient people, which had “a genius” for religion, as Greece had a genius for beauty and Rome for law. It is a misfortune that they have been bound together in a single volume, as if there was any inherent unity in them, the unity of a progressive revelation such as distinct prophecy and accurate fulfillment would produce. Indeed, according to this system of thought prophecy, in the sense of foreseeing and foretelling future events, would be an impossible miracle. Professor Emerton says very naively, “The Unitarian sees in the Bible two collections of writings having with each other this connection; that the writers of the second, being Hebrews, referred back naturally and frequently to the first. In that first collection was contained the literary expression of the national and religious life of the Hebrew people. It gave them their history, their poetry, and their law. The writings it comprised were the survival, by a law of the fittest, from centuries of literary activity. . . . That is reason enough for the countless references in the New Testament to the great classic collection of the Old.”

When therefore Jesus and the writers of the New Testament, as well as devout Christian scholars in all subsequent generations, find in the ancient literature of the Jews prophetic utterances which were fulfilled in the

birth, the person, the life, the death, and the mission of the Son of God, they are charged with "torturing language out of its proper meaning and making it appear as a definite prediction." One reads this charge with unspeakable amazement in the light of Christ's own distinct and positive declaration, "These are my words which I spake unto you, while I was yet with you, how all things must needs be fulfilled, which are written in the law of Moses, and the Prophets, and the Psalms concerning me."

To Professor Emerton "Hebrew prophecy," so called, has in it no distinctively prophetic element under the guidance of the divine Spirit; it is simply the utterance of native endowment or insight, shared by all men in a greater or less degree. And inspiration is not the in-breathing of God's Spirit, clothing the truth uttered with more than human authority, but is the common possession, in different forms, of the musician, the poet, the artist, and the orator as well as David and Isaiah, Paul and John and Jesus Christ. Says Professor Emerton, "The Unitarian sees no essential difference between these lower forms of inspiration and the higher expressions of religious prophecy. He claims the right to apply to the higher forms, as to the lower, the supreme test of their power to appeal to him. If they are worthy to be called 'inspired' they are so because they inspire him. If not, then for him they have no compelling value. In other words, he dares to apply here as everywhere the subjective test."

The supreme authority, then, in matters of religious faith is in a man's own breast. There is no utterance of God's thought and purpose and will, and no law of moral conduct claiming divine origin, that can command his belief. The word of the Lord did not come to prophets and apostles, and God did not speak to His servants of old in a way to make them chosen messengers of His truth to men. If it be asked were they anything but men who

were by nature gifted above their fellows with the power of insight, Professor Emerson says, "The Unitarian answers that question with a distinct and unqualified 'No.' He believes the great voices of the Hebrew past to have been the voices of human beings, specially gifted in this way as others have been gifted in other ways. He sees, for example, a perfect analogy in the varied endowment of men with the subtle gift of music."

This theory, he insists, is not destructive but constructive, and will help "to make the Bible more useful to the world in which we live." The Bible thus looked upon "appeals to him because, being the work of the human spirit, it carries with it the promise and the guarantee that that spirit (*i. e.* the human spirit) shall go on doing great things and thinking great thoughts, and whenever the people need, shall utter itself forth again in prophecy that shall be heard." This seems very much as some one has said, "like taking God to the edge of the universe which He has made, and bowing Him out." He never has been needed to speak to His moral creatures, and is not now needed, and never will be needed. The human spirit has been the sole, unaided author of the highest expression of truth which the world has known, and will be sufficient for all coming emergencies. Professor Austin Phelps said more wisely and thoughtfully, "Men lived under special divine superintendence and illumination, and the product was—the Bible."

The Unity of the two Testaments is still further manifest in the religious ideas that are common to both, and bear unmistakable witness to a common origin and an indestructible kinship. A recent writer, H. Wheeler Robinson of the University of Oxford, declares, "Israel's ethical monotheism, its religious view of human nature, its moral philosophy of history, its divine Utopianism, are features unique in the history of religion, in respect of their vigor, intensity, and practical effects. Thus the universality, the spirituality and the uniqueness of these

ideas prove them to be at least worthy to be made the contents of a divine revelation. . . . These ideas are central also in the New Testament, and historically necessary for its explanation. . . . The central fact of the New Testament, the suffering of Christ on the cross, gains its evangelical passion and power by being interpreted along lines already laid down by the Old Testament. . . . Whatever degree of authority, therefore, may attach to the New Testament as divine revelation belongs, in its own measure, to the Old. The cardinal ideas of both are intrinsically and historically inseparable, and herein consists the organic unity of the Bible. Its unity is one of the most convincing examples of divine purpose in history. This teleological argument, it should be noticed, is strengthened, not weakened, by the critical study of the Old Testament."

The explanation offered by our author for the exalted and unique place which the Bible has held in the reverence and faith of Christendom is this—when the Reformers broke away from the authority of the Roman Catholic Church, it was necessary in order to hold and satisfy the faith of the people to find a substitute, some other external authority which should be equally binding, and the Bible was exalted to that place. They intentionally and shrewdly substituted an infallible Book for an infallible church. So says our author. His explanation will find little acceptance even among Unitarians.

Of course when Professor Emerton comes to speak of "Jesus," His person and character, we are not surprised that there should be a decided divergence from evangelical thought, for this was the main issue at the time of the Unitarian defection, and that which gave to the denomination its distinctive name. But we are surprised at the extent of the divergence as represented by the Professor. Formerly the Son of God was regarded by Unitarians as more and higher than a human being, not equal indeed to the Father, but superior to any human classifi-

cation, a distinct and unique order of being, divine in a special sense, not as we speak of the "divine" in man, nor loosely of "the human face divine," but as occupying an intermediate place between the creature "man" and the infinite and eternal Creator. That was the position of early Unitarianism, that Jesus was so filled with the Spirit of God, and lived in such intimate union and oneness with the Father, that He was separated in His very nature by a perceptible gulf from the sinning human race which He came to save. Modern Unitarian thought, according to Professor Emerton, while insisting "upon the indivisibility of the divine and the essential worthiness of the human," reduces Christ to the common level of sinful humanity. At one fell stroke it robs Christ of His essential Divinity and incorporates Him into our humanity with all its limitations and tendencies. It should be said that Professor Emerton always speaks of the Saviour as "Jesus," never as "Christ," thus making a distinction between the human nature of Jesus and the false character which in his judgment, speculative theology has given to Him. Of course he ignores the fact that Jesus is said to have accepted the title of "Christos," the anointed One, the Messiah, when given to Him by the apostle Peter, and that He solemnly and deliberately claimed it as rightfully belonging to Him, when He declared to the woman by the well-side, "I that speak unto thee am He." But this is easily accomplished by expurgating the text and eliminating from it that to which "the enlightened conscience" or "the witness of the human spirit" objects.

"Let it be clearly set down at the outset," says Professor Emerton, "that Unitarians believe Jesus of Nazareth to have been a man like the rest of us. He was born of a man and a woman as we are, in obedience to that law of life which maintains the race and which cannot be violated. They believe this because they see no reason whatever not to believe it, and because in the absence of

such reason they would always accept the natural and the normal rather than the abnormal and the mysterious. Unitarians find nothing in the simpler narratives of the life of Jesus to contradict their view of His completely human nature." This is a convenient method of procedure; having defined to their own satisfaction their view of the complete human nature of Jesus, they exclude from the text all passages which would contradict their view, and limiting themselves to the so-called "simpler narratives," they of course find nothing which is contrary to their view. That this is the method seems to be frankly acknowledged. It is confessed that, "Of course, Unitarians perceive from an early point, mingled with the simple record, a parallel stream of mythical decoration." They do not wait as most students of psychology think it necessary to do, for the myths to have time to grow after the death of Jesus, but they find "a parallel stream of mythical decoration" beginning at "an early point and mingling with the simple record," and the task which they undertake and in their own judgment successfully accomplish, is to separate the waters of this parallel stream from the waters of the stream to which they are parallel, and in which they at the same time intermingle. A similar task would be to separate the waters of the Missouri River from the waters of the Mississippi, with which they have been flowing parallel and intermingling, and have come to be regarded as one consistent and indivisible river. The vast majority of the students of the Bible have regarded the portrait of Christ which is presented in the New Testament as a unit; supernatural birth, divine teachings, sinless life, miraculous power and glorious resurrection, not conflicting elements but all blending harmoniously to produce the beautiful and sublime portrait of the Divine Man, the great Son of God, who worthily bears the names of Emmanuel, the Lord of Glory, the Lord our Righteousness, King of Kings and Lord of Lords, the Chiefest among ten thousand and the One altogether lovely.

We are told that "The Unitarian does not spend energy in analyzing these outward details of Christian tradition, in determining how they originated, what part of them may be true and what part false, or in weighing evidence as to their effect in bringing men to the following of Jesus." Perhaps it would be better and wiser if he did—that instead of relegating them without examination to the limbo of unreal tradition, he gave to them careful and candid examination, and weighed the evidence in their favor. He might then become convinced that they are well established, historic facts, a part of God's great scheme to manifest Himself to men in grace and glory, and join the great company of those who gladly and obediently follow Jesus, accept Him as Mediator and Master, and crown Him "Lord of all."

Jesus in Unitarian thought is accepted as a prophet "in the old sense of the word," as a teacher of "a morality founded upon a religion," that is, morality as "related to the government of the universe as a whole." This Professor Emerton defines to be "the will of God." "That was the mission of Jesus," he affirms, "and that, the Unitarian believes, was his whole mission." It had in it no atoning sacrifice, no offer of pardon and forgiveness to penitent men, and no offer of the Holy Spirit to regenerate and sanctify the heart; and indeed His teaching had in it no authority above that possessed by any gifted human being. The Professor is constant and emphatic in the assertion that the Unitarian "holds firmly to the one unwavering truth of Jesus' complete and unchanging humanity." He is logical enough to confess, "It will be objected that following this view of Jesus we are led inevitably to the conclusion that he was a man of sin, as we know ourselves to be. 'Tempted in all points as we are, and *not* without sin' would seem to be the logical result from the doctrine of the complete humanity of Jesus. From this conclusion the Unitarian does not shrink. He is ready to admit with the utmost frankness

that in all probability Jesus had his moments of opposition to the divine will which constitute the attitude of sin." This seems a direct contradiction of the previous statement that evil is only a negation and has no reality, and is certainly a contradiction of Christ's own claim, "I do always the things that please the Father," and of His challenge, "Which of you convinceth me of sin"? as well as of the impression which He left upon the minds of His disciples who lived in intimate fellowship with Him, "that He was holy, harmless, undefiled and separate from sinners." And to the devout believer in the Deity and sinlessness of Christ it is little less than blasphemy.

By a strange method of reasoning it is declared that Jesus by reason of His complete humanity, including its sinfulness, is a better and more inspiring and even more worthy example to us than He would be, if He were absolutely divine in His nature, and had lived a life without sin, because, forsooth, His example is more possible of attainment. "Why should a God," it is asked, "whose very nature is purity, summon me, in whose nature one-half is turned toward impulses of selfish desire, to be perfect as He is perfect"? Jesus made a great mistake, then, when He commanded His disciples, "Be ye perfect as your Father which is in heaven is perfect." Again we are told, "Just as in ordinary life we value the triumphs of the disciplined will in proportion to what they have cost, so our reverence for the person of Jesus ought rather to rise, as we admit the idea of failure and wrong into our picture of his earthly career." In other words, lower your estimate of the nature of Jesus and thereby increase your reverence for Him; or it is implied that a perfect picture is not so helpful and encouraging a study and inspiration as an imperfect and faulty one.

Professor Emerton acknowledges that "much time has been spent in efforts to prove that Unitarians have no right to the name Christians." "On the other hand," he says, "much energy has been wasted in vigorous pro-

tests against the exclusion thus implied. It may be safely asserted," he continues, "that the Unitarian is not greatly concerned about names." If "Christian" implies the acceptance of a certain faith or the possession of a certain religious experience usually denominated "conversion," he says, "then better a thousand times drop it once for all, and find a new word or get along without any." He however would prefer to retain the name, evidently for the prestige which it gives, the ancestry to which it points, and the fellowship which it implies, however unreal. He says, "Their most cherished ideas came into shape through a rational process within the lines of orthodox Christianity, and they have no desire to repudiate the paternity of those ideas." But suppose this "rational process," so-called, has taken them outside of the lines of orthodox Christianity, what then? Is it a question of preference simply? Is it not rather a question of honesty, of moral integrity? It may be asked, how much of a ship's cargo can the crew throw overboard, and still be true to the ship's manifest? And if the crew for any reason see fit to abandon the ship, and construct a raft for themselves out of a borrowed spar, can they still lawfully and honorably fly the owner's flag? Where shall the line be drawn? How little can a man believe of essential Christian truth as to the nature, the person, the work and mission of Jesus Christ, and still call himself His follower? Is the possession of the Christian spirit in any way dependent upon personal union with Jesus Christ, brought about by the regenerating power of the Holy Spirit and a full acceptance of Him as the only begotten Son of God, who was crucified for our sins and raised again for our justification? Can we blot out the sun, and still retain the light?

When Professor Emerton takes up the subject of "redemption" or "salvation," he can of course have but one theory, viz. that it is by character. Acknowledging that the commonly accepted doctrine of the Christian Church

rests upon the full divinity of Christ and the sacrificial element that has been believed to enter into His life and death, and having repudiated both of these facts of revelation, he is compelled to seek some other method of solving the problem of human redemption. "In what attitude of mind," he inquires, "can the Unitarian approach this question? His first impulse is unquestionably one of impatient and indignant denial. He cannot accept the foundation ideas upon which the historic doctrine of redemption has been built up." There being no divine Christ, and no atoning sacrifice, and no expiation, and indeed no reconciliation, where there is no sin and no alienation, the simple problem is this, to use his phrase, "the development of the sense of righteousness through the free will of man; free, that is, to do right as well as wrong." This is the view of Unitarians according to the Professor, and is applicable to men individually and to the race. It is "the continuous victory of right over wrong, whereby the race is held to some attainable standard of harmony with the divine will." The language here, as elsewhere, is somewhat confusing, sometimes denying the existence of sin as a cause of separation from God, and then again alluding to harmony as something to be attained. It should be said, however, that the Professor is in the habit of putting the word "sin" in quotation marks, possibly wishing to deny any responsibility for its use, or questioning its reality. This then is his conclusion of the whole matter, "For this process of continuous restoration Unitarians have the word *Redemption by character*."

The question naturally suggests itself, is not the word "redemption" too technical and too large for the conception which he has in mind? Would not the word "development" or "evolution" be a more suitable and truthful word, especially if "evolution" be employed with its now quite generally abandoned meaning as being development by means of resident forces? "Redemption," when

it does not mean in a spiritual sense deliverance from the bondage and the consequences of sin, does mean deliverance from some serious and distressing evil or bondage, as deliverance from prison or slavery. This seems to be far from the Professor's thought. His theory of human nature and conditions ignores completely such language as Christ used when He said, "The Son of Man is come to seek and to save that which was lost," or as the apostle Paul used when he said, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

"The redemption of the race," we are told, "comes only through the redeeming force of personal character. . . The Unitarian does not look either backward or forward to an age of general and universal acquiescence in the will of God. His golden age is not to be found in any Garden of Eden where men were not yet men, nor in any New Jerusalem where they shall be no longer men. . . Man will never be so far redeemed that he is exempted from that law of struggle which is the law of all life." Redemption therefore will be forever an incompleting thing and an imperfect state. We are simply deluded by the picture of the inspired revelator, when he says, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

It should be added that according to the teaching of Christ the kingdom of God is a state or condition into which a man must enter by revolution rather than by evolution, by repentance and a new birth, which mean, if they mean anything, a reversal of the past and a turning away from it, and an entrance upon a new life, not a development of the old life.

Continued in July number.

BOOK REVIEWS

I.—CHURCH HISTORY.

The Reformation in Germany. By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. New York: The Macmillan Co., 1914. Pp. xlix+466. \$3.50 net.

We are rapidly approaching another Luther centennial, but authors and publishers are not waiting for that event as a stimulus to production. In recent years there has been a notable output of fresh and original work on the German Reformation and especially on Luther. Some of the best of this work has been done by English and American scholarship. It will suffice to mention Lindsay, Smith, McGiffert and Jacobs. Dr. Vedder's new work will at once take rank with the best of these recent histories.

As a justification for writing another history of the Reformation the author says in the "Foreword": "The economic interpretation of history has not yet been applied to the period of the Reformation, and that fact is the chief justification of this attempt to retell a story that has been so often told, yet told inadequately. That the great religious struggle of the sixteenth century was only a phase of the social revolution then going on in Europe and effecting a transformation of all its institutions, that momentous economic changes were the underlying cause of political and religious movements, are ideas for which the reader will look in vain in books on the Reformation accessible to him. But these ideas are now accepted by most historical students, and in the light of them all the history of the past is undergoing a reinterpretation." These sentences will suggest the standpoint of the writer and the aim of the book. It is a reinterpretation of the rise and sequence of the events of the German Reformation to the Peace of Augsburg from the economic standpoint. In giving this it was necessary to retell

the familiar story, but the telling of the story was not the matter of chief concern. It was the interpretation of that story that interested Dr. Vedder. But the story, its most vital parts, is admirably told with a fulness of first-hand knowledge and a literary finish which are unsurpassed. Dr. Vedder believes that it is worth while to give some attention to the literary dress of historical productions.

Dr. Vedder's studies in socialism have made a profound impression on him, and this fact constantly comes out in this history. The vocabulary and ideas of current socialism are never far away. The "Introduction," one of the very best and most important parts of the work, is an admirable summary of the economic, social and political conditions which determined in a large measure the course of the Reformation in Germany. At intervals throughout the work, and especially in the summary at the conclusion, the importance of these factors is emphasized. And yet Dr. Vedder's History is not so very different from the work of his predecessors. As compared with the older German Protestant writers he is a severe critic of the Reformation; occasionally it appears that he thinks all the really moving forces were intimately connected with the sordid and selfish love of money. There is distinct depreciation of the religious motive as a force in the Reformation. In the summary he says (p. 384): "The German Reformation really owed its success far less to religious fervor than to social ferment and political selfishness." Again (p. 386): "The religious revolution succeeded because, and just so far as, the German princes and the councils of the free cities for motives of their own—usually selfish and sordid reasons—took the matter in hand and promoted Lutheranism." Again on page 387 he says: "Underlying and conditioning both the religious and the political phases of the Reformation were its economic and social causes. [Note the word 'causes'] * * * The Reformation marks the dethronement of the ancient feudal aristocracy (the knights) and the beginning of the new aristocracy of capital. * * * Nothing is sacred to an aristocracy of the moneyed class but gain. Its ethical standards were as much lower than the older as money is of less worth than a man."

These brief quotations will serve to show the author's general attitude towards the Reformation and the forces that made it.

With such motives one could hardly expect the Reformation to be of much value to humanity, and apparently Dr. Vedder does not think its blessings were great. It "proved to be a perversion rather than a development of the Renaissance" (p. 389) "When for an infallible Church there was imposed on them an infallible Bible, the world found that it had not broken its chains but only changed the fashion of its fetters. * * * Protestantism discredited itself with all thinking men by the freakish and inconsistent manner in which it enforced that which it avowed as its fundamental principle: the supremacy of Scripture" (p. 390). "The result was in a single generation, to establish a system of Protestant scholasticism, as mechanical and destructive to religious freedom as the old Catholic scholasticism, and far less intellectually respectable" (p. 91).

Others have pointed out the political, social and economic motive that operated in the complex movement known as the Reformation; but few writers have so depreciated the religious element and minimized the beneficial results, while none perhaps has so magnified the economic factor. It is this last feature of the work which the author regards as its justification and chief contribution. It may be so, but this reviewer cannot escape the conviction that there has been serious exaggeration at places in these respects. No intelligent student of the Reformation would think of denying that there was much sordid selfishness among the princes who exploited the movement in their own interest, but this is not making the movement primarily economic and social. Were the economic and social interests of North and South Germany so different as to make the former Protestant and keep the latter Catholic? Did not the same economic and social revolution take place in other continental countries beside Germany without producing the same religious effects? In my opinion the movement was fundamentally religious, nothing but religious convictions could have wrought such mighty changes; other motives were always more or less present, promoting or retarding, and in a few instances

suppressing, the movement of religious reform. But the motive force for religious reform was never in the princes, and economic considerations were never the controlling motive in the men who were the real reformers.

But if Dr. Vedder has exaggerated the economic factors in the reform movement and minimized the religious element (and this is of course a matter of opinion), he has nevertheless produced a most important addition to the literature of the subject. In my opinion his most noteworthy service has been the tracing out of the inner thought-relations and sequences of the various stages of the movement. This has not within my knowledge been so well done anywhere else. The service he has rendered in this direction is very great. The volume could very appropriately bear the title "The Inner History of the Reformation in Germany." Important documents are carefully analyzed in the light of their historic setting and expounded with a clearness and force that is unsurpassed. The book is thoroughly readable in itself, and is an addition to all existing treatises on the subject.

There are a few obvious blunders that ought to have been caught in the proof reading. On p. xvi, tenth line from the bottom, we read "fifteen" instead of "fifty," as it should be. On the same page the date for the founding of the University of Leipzig is given as 1472, but on what authority I do not know; for as explained on p. 102 it was the result of the agitation over Huss in Prague and the date usually given is 1409. On p. 28 we have 415 instead of 451 as the date of the Council of Chalcedon, and on p. 346 the years 1633 and 1635 should be 1533 and 1535; there are a few other blunders of less importance.

The volume is provided with appendixes containing translations of several of the most important documents of the German Reformation, and a careful and adequate index. As a whole the volume is altogether admirable.

W. J. MCGLOTHLIN.

A Source Book for Ancient Church History from the Apostolic Age to the Close of the Conciliar Period. By Joseph Cullen Ayr, Jr., Ph.D. Chas. Scribner's Sons, New York, 1913. Pp. xxi+707. \$3.00 net.

Teachers of Church History have long needed a source book, where the essential parts of the most important sources of church history were not only brought together but for American students also translated. The work under review is intended for professors and students in American universities and seminaries, and is admirably suited to its purpose.

In a task as complex and difficult as the selection, introduction, arrangement and translation of extracts from the extensive source literature of church history there is room for much difference of opinion as to both the selection of material and its arrangement. As far as the reviewer has had opportunity to prove the book the work has been well done. The selections have been judiciously made and really illustrate; the best text has been followed and the translation has been very well done; the introductions contain valuable information of various kinds, usually reliable; the arrangement is chronological and topical and there is occasionally an estimate of the value of the material which will be helpful to students who are threading their way through the subject for the first time. Of course, a student could not get an adequate conception of the church history of the period covered from this volume alone; used with a manual, as intended by the author, it will be a powerful aid to independence of study and vividness of conception. The student can be thrown on his own responsibility in the interpretation of sources. It will contribute markedly to the use of the seminar method, the method of investigation. The volume deserves wide use in the seminaries and universities of the country.

It is to be hoped the author will continue his work in a succeeding volume or volumes, at least through the Middle Ages where the student is far more helpless than in the earlier centuries where most of the material has long been accessible in English, though not in the compact and classified form here given us.

W. J. MCGLOTHLIN.

The Cambridge Medieval History. Vol. II. The Rise of the Saracens and the Foundation of the Western Empire. New York: The Macmillan Co., 1913. Pp. xxiv+891.

The eight volumes which are to constitute the Cambridge Medieval History are to cover the period from Constantine to the close of the Middle Ages. It is to be a comprehensive history of Europe, Western Asia and North Africa in those periods, but does not deal with sections which were not in some way connected with European history. It is not therefore, a universal history. It does undertake to fill a place which is not covered by any other book. Gibbon's "Decline and Fall" deals with the Byzantine empire and Europe as related to that empire. Bryce is brief; Lavissee and Rambaud do not devote anything like the space to the period which is proposed in this work. The work is being done upon the same general plan and along the same lines as in the Cambridge Modern History.

Volume II. covers a most obscure and difficult period, Sources are scant and confused, chronology is uncertain, the world was on the move. Peoples flit about in the uncertain light of dawning civilization in the most confusing and exasperating way. Nothing is stable and enduring, everything is fluid. Partly for this reason the period covered by Vol. II. has been little studied and little understood. Even now in the advanced state of investigation many serious gaps have to be filled, if filled at all, by the historic imagination.

The twenty-two chapters are by nearly as many men. Not only are the various external movements of the history followed, but still more space is given to the institutions of society—religious, political and social. Indeed it is on this side of the historian's task that the most satisfactory work has been done and the greatest contribution has been made. The chapters differ much in character. Most of them are not only replete with information, but much attention has been given to the literary qualities of the work. The material in most of the chapters is admirably sifted, arranged and expressed. This is not true of all of them, however, as an effort to get something out of the chapter on the expansion of the Slavs will quickly show the reader.

The volume is provided with excellent and elaborate bibliography, index and maps. It is decidedly the most valuable volume in print on the period treated.

W. J. MCGLOTHLIN.

Les Pretres Danseurs de Rome. Etude sur la corporation sacerdotale des Saliens; par René Cirilli. Paris: Librairie Paul Geuthner, 1913. 189 pp. 7:50 fr.

Of the various colleges of priests among the pagan Romans the one which constitutes the theme of this volume was one of the most important and influential. There has been much difference of opinion among scholars and investigators as to their origin, duties, etc. The volume under review, while not large, is packed with information and balanced judgments on the various phases of the subject. After giving a good *bibliographie* of the subject and a brief but satisfactory treatment of the sources, the author completes his work in six chapters and two appendixes. The titles of the chapters will indicate the scope of the work. They are: "The Fall of the *Ancile* and the Creation of the Sacred Dancers," "History of the Roman and City Saliens," "Organization and Administration of the College of the Saliens," "Dress, etc., of the Saliens," "The Ceremonial Rites," "The Religious Mission of the Saliens."

Those who are investigating the old Roman religion will find this a very valuable brief monograph.

W. J. McGLATHLIN.

Die Taufe: Gedanken ueber die urchristliche Taufe, ihre Geschichte und ihre Bedeutung fuer die Gegenwart. Johs. Warns. Wiegand & Co., Bad Homburg.

This volume of 231 pages is welcome evidence of the propagandist spirit in our German brethren. Beginning with an examination of what Scripture says as to baptism, it traces the rise of infant baptism carefully down to the time of Chrysostom and Augustine. Then examining the doctrine, it passes to consider the reopening of the question at the Reformation, developments in north Germany, England and America; and discusses the importance of right views to the doctrine of the Church and of the State and other modern questions. Elaborate tables and notes are appended. The bibliography is interesting, the selection of works in English being, however, very curious.

Although the pages on England seem out of perspective and rather inaccurate, the book gives much continental information and shows how the subject may be usefully presented to Lutherans

W. T. WHITLEY.

English Monasteries. By A. Hamilton Thompson. New York: G. P. Putnam's Sons, 1913. 156 pages. 40 cts. net.

This little volume is an admirable brief handbook, not only on the English monastic buildings, but also on English monastic life, which is much more important. Monasticism had a rich development in England as on the continent; many of the orders were largely represented; they built extensively, lavishly, almost extravagantly, some of the most beautiful and impressive architecture of England being the products of their toil. During the Reformation and since most of these buildings were destroyed; but some have been preserved and the remains of others still impressively proclaim the glories of the past. This little volume gives with accuracy and in brief, compact and pleasing form all that the average reader will care to know of the monastic orders and their life, and of the monastic buildings of England.

Promenades a travers le Paris des Martyrs 1523-1559. Par John Viénot. Paris: Librairie Fischbacker, 1913. 180 pages.

This small volume is an interesting study of the Protestant martyrdoms of Paris between the years named in the title. Not only is there an interesting account of the various sites where executions took place at that time, but also vivid accounts, often by witnesses, of the actual scenes of suffering. Many of the places of execution have now been so changed that no one would recognize them or even suspect their sorrowful history. Something is known of most of the martyrs, and this is related often in the words of contemporaries. The book fills in the details of one of the sorrowful chapters of French history. How different would have been the story of that unhappy country if the government had allowed the Reformation to have a free hand. Both state and church suffer today from the iniquities of that bloody period.

Historical Discourse Delivered at the One Hundredth Anniversary of the Rhode Island Bible Society. By Henry Melville King, D.D. Providence, R. I.: R. L. Freeman Co., 1913. 24 pages.

This address is an admirable summary of the work of the Bible societies in general and of the Rhode Island Society in particular. This society has had a most honorable and useful career, and it is well that its centennial of history should be sketched by so able a hand as that of Dr. King.

II.—THEOLOGY AND APOLOGETICS.

The Holy Spirit of God. By W. H. Griffith Thomas. Longmans, Green & Co., London and New York. 1913. 303 pages. \$1.50 net.

Numerous works on the Holy Spirit have appeared in recent years, including those of Denio, Wood, Swete, and others in English, and also a number in French and German. The author's aim in the volume before us is different from the majority of previous works. In Part I he devotes eight chapters to the setting forth of the Biblical teaching on the subject. In Part II he gives in eight chapters an outline study of the historical interpretation of the doctrine of the Holy Spirit. In Part III he sets forth the theological formulation of the doctrine, and in Part IV he devotes nine chapters to its modern application.

Part I. is not an adequate presentation of the Biblical material, but the reader will understand that the author takes for granted other works in which that material is more exhaustively treated. For his purpose the treatment is sufficient. The more valuable part of the book is that including parts II, III and IV. Perhaps the greater number of readers will find most of vital interest and value in Part IV.

The author shows how vital the doctrine of the Holy Spirit is in New Testament teaching and how it has been neglected. He exhibits great familiarity with the literature of the subject and quotes, at times, perhaps too frequently, from a great variety of sources. There is only space here to indicate a very few

of his conclusions in Part II. In his chapter on the Holy Spirit and Divine Immanence he insists upon the transcendence of God and shows that the New Testament teaching as to the Spirit involves more than the modern pantheistic doctrine of immanence which would confine the Divine action to the order of nature. In the chapter on the Holy Spirit and Development he recognizes the principle of development but repudiates Newman's theory and holds that development must be in harmony with original Christianity under the Spirit's guidance. In his discussion of Modernism he shows how inconsistent the modernists are in the Roman Catholic church, when they adopt the premises of modern rationalism. In the chapter on the Holy Spirit and Intellectualism he maintains that the spiritual life is a donation to us, something brought to us by the Spirit, not an unfolding of our independent consciousness in our quest for truth.

There is a section devoted to notes following the main text, a rather too brief bibliography, and a good index of subjects and authors. This book will be welcomed by a wide circle of earnest and devout students as a genuine aid in their effort to grasp the Biblical teaching as to the Holy Spirit in its modern application.

E. Y. MULLINS.

The Biology of the Cross. By J. Benjamin Lawrence, M.A. Fleming H. Revell Company. 128 pages. 75 cts.

The volume consists of six lectures delivered at the Southwestern Baptist Theological Seminary. The titles show the general line of thought: The Biology of the Cross; Christ the Head of a New Humanity; The Embryology of the New Life; The Psychology of Faith; Spiritual Growth; The Cross of Christ the Mission Imperative. The author is evidently largely indebted to Drummond's "Natural Law in the Spiritual World," and his little book is a worthy sequel to Drummond's, written in the light of the later psychology. It can be very heartily commended to all thoughtful people who are desirous of understanding Scripture and the vital facts and processes of Christian experience. It would be a capital thing for Young People's Unions to make this the subject of a six weeks' course of lessons or to

have it as side-reading for their study of Dr. O. C. S. Wallace's excellent book on "What Baptists Believe." It is a book of unusual freshness and merit, especially in its discussions of faith, the new birth, and the relation of the Cross to these and to forgiveness of sin.

J. H. FARMER.

Die Theologie der Gegenwart. VIII Jahrgang, Heft 1. Systematische Theologie, von Professor D. R. H. Grützmacher in Erlangen. Leipzig. A Deichert'sche Verlagsbuchhandlung. 1914. Preis des Jahrgangs (6 Hefte), M. 3.50.

This issue contains a general survey of systematic theology in Germany, with a supplement giving a similar survey of recent theological literature in countries north of Germany, issued chiefly from Stockholm. There is a great variety of writers brought under review, and nearly all phases of theology: The problem of the Person of Christ, Science and Religion, Roman Catholic Morality, etc., etc. It will prove very valuable to the reader who desires a brief, suggestive and comprehensive survey.

E. Y. MULLINS.

Nature and Cognition of Space and Time. By Rev. Johnston Estep Walter, author of "The Perception of Space and Matter" and "The Principles of Knowledge." Johnston & Perry, West Newton, Pa. 1914. 186 pages. \$1.35 postpaid.

The author deplores the displacement of *realism* in philosophy by *idealism*, in this country. He recognizes the all but complete change in learned circles but regards it as superficial and unoriginal. It is not the result of a thought revolution, but is an unthinking "flop." He hopes to see realism restored, howbeit recognizing that at present realism has scant courtesy at the hand of philosophers. In his "Principles of Knowledge," reviewed by us on its appearance, he seeks to recover us from the Kantian errors. In the present work he assails one of the most striking features of present-day idealism. It hardly seems to me that he assails it in its citadels of strength, however, as in the

comprehensive theistic idealism of Bowne, Blewett and others, or in the vitasm of Eucken, or again in the somewhat mystical creative evolutionism of Bergson.

By careful analysis the present volume seeks to refute the arguments against the objective entity of space and of time. The arguments begin, however, and move wholly within the realm of physical sensation and extension which the idealists would not accept as legitimate. The objectivity contended for in this volume is relative to man, not God. That is also an essential part of the problem.

It is fair to keep in mind that the author is promising another volume on "*Subject and Object*," which will deal with the questions psychologically and in some of the wider reaches.

The calmness, keenness and candor of the discussion commend it to the consideration of thinkers.

W. O. CARVER.

Nietzsche and Other Exponents of Individualism. By Paul Carus. Chicago: The Open Court Publishing Company, 1914. 150 pages. \$1.25 net.

This brilliant thinker and writer has nothing better than this study of Individualism against the background of the life and ideas of Nietzsche. I confess to no liking for the erratic German who has gained such a following. His *vogue* rather tries my patience. Dr. Carus is sympathetic without being captured. In this volume, as in all I have read from him, he never allows any one else to take first place, nor fails to use the occasion chiefly for teaching some of his own views. The discussions of Originality, The Overman, Ego-Sovereignty, Individualism and related subjects are all in clear, fine style. Right keenly does he point out the weaknesses of Nietzsche's philosophy, if philosophy it ought ever to be called. There are reviews, in outline, of predecessors and successors of Nietzsche and photographs of him at all stages of his career, from the school-boy to the end.

W. O. CARVER.

Christ the Creative Ideal: Studies in Colossians and Ephesians. By Rev. W. L. Walker, author of "The Spirit and the Incarnation," "Christian Theism and a Spiritual Monism," etc., etc. Edinburgh: T. & T. Clark, 1913. [New York: Charles Scribner's Sons]. vii+236 pages.

The author has caught the true formative concept underlying these two wonderful epistles and has boldly sought to apply it to the world order as we now conceive it. The cosmic relation and significance of the Christ are little understood by most Christians. The boldness of the Pauline conceptions and the wide sweep of his inspired vision are at the climax in these two letters and are missed by all but a few. Mr. Walker is of the few. In the last chapter especially he undertakes, somewhat hesitantly to be sure, to apply the "creative ideal" in Christ to the consummation of creation in a completely spiritualized, purified order embracing every created spirit. If Paul's principle be universally applied this conclusion is inevitable, and it may be guarded against certain superficial objections. There are other considerations in the way that are more obstinate. Blewett's "Christian View of the World" is in entire harmony with this work. Mr. Walker has treated the epistles only on their philosophical side including all the determinative factors in this aspect, in consistent, comprehensive discussion. The Vision of John, in Rev. IV-V, reveals that the course of nature and human history can be understood only on the redemptive principle. The sealed book of the course of cosmic and human history in the hand of God upon the throne could be opened only by the Lamb slain from the foundation of the world. This is the same key which Paul uses in Ephesians and Colossians. Mr. Walker's book will help to the understanding of Paul, and of the world.

W. O. CARVER.

A Handbook of Christian Apologetics. By Alfred Ernest Garvie, M.A. (Oxon.), D.D. (Glasgow), Principal of New College, University of London [etc., etc.]. New York: Charles Scribner's Sons, 1913. xii+241 pages. 75 cts. net.

Here is one more volume of the "Studies in Theology" se-

ries. It is fully worthy of its place in this group, already made notable by a full dozen splendid volumes, some of them very superior.

Dr. Garvie has given us a little historical sketch, an analytical outline of the function and field of Apologetics, and a very able and fruitful, if condensed and compressed, presentation of modern questions and their answers. The topics are vital and together cover the field fairly well. The form of outline may be a little too much like systematic theology, but the discussion is true to the demands of the subject. The positions are those of a large-minded but brave and definite spokesman for an abiding Gospel in terms of this generation. The author's Ritschlian attitude is prominent at places. It must be said, however, in spite of the learned author's own claims to the contrary, that his Ritschlianism is by no means that of Ritschl and is far less objectionable.

The work shows a wide, discriminating knowledge of the various fields of modern thinking. No Apologetics seeking to cover the whole field is superior to this, if, indeed, any is equal among current works. Dr. Garvie's style is not always as fascinating as one could wish.

W. O. CARVER.

Religion and To-Day. By J. Brierley, author of "Life and the Ideal," "Aspects of the Spiritual," "Sidelights on Religion," "Ourselves and the Universe," etc. Boston: The Pilgrim Press, 1913; London: James Clarke & Co. 288 pages. \$1.25.

Here are twenty-nine essays on religion in modern thinking. Some of them are defensive against the claims of misinterpreted and misapplied science. Some deal with the spirit and function of Christianity. Some seek to show how modern knowledge has affected religious ideals. Others point out the new tasks presented to Christianity in the present day development. In them all there is the firm conviction, well grounded, that religion is an essential, and so a permanent, fact in human life, and that Christianity is in its essential and vital features final for man. The views are always thoughtful but not always comprehensive,

usually sound but sometimes not profound. Especially in the idea of sin has the author allowed a natural reaction against gruesome dogmatism to lead him into shallow inferences as to the seriousness of it.

Those who know the fertile, versatile and suggestive mind of the lamented author will be prepared to find that the essays are not so related as to constitute an ordered system of theology, apologetics or practical theology. They are essays in interpretation, application and adjustment, and will be helpful to any who are seeking to think their experience into working relations with the present day. The practical element is large.

W. O. CARVER.

A Vision and a Voice: The Awakening of To-Day. By the Rev. Robert G. Philip, M.A. London: Robert Scott, 1913. vii+287 pp. 3/6 net.

This is one more effort to read and interpret our wonderful age. It is an incisive, stirring and eloquent effort. The work was a growth in the author's mind and plan and never quite reached unity, symmetry and completeness. But therein it resembles the age it would interpret. It is optimistic, prophetic, pedagogic. It is especially concerned with the question of the growth of the sense of freedom, in thought, social relations, religion, and with the call of God to that freedom. The training of freedom in the way of right ideals and attainment involving correct views of sin, life, society, destiny, is most important. The methods for this training are reviewed suggestively. The style is delightful in dramatic conception and in figurative and rhetorical construction. It is a worthy book for young and for mature men who would put meaning into life.

W. O. CARVER.

The Facts of Life in Relation to Faith. By P. Carnegie Simpson, D.D., author of "The Fact of Christ." Hodder & Stoughton, New York, George H. Doran Company, 1913. x+294 pages. \$1.25 net.

The impression of "The Fact of Christ" is still vivid after thirteen years. The author's name has always, since reading

that, stood for the best in brave, thoughtful religion, unafraid of doubt's worst debates. As the title signifies, this book is meant as a sort of sequel to the former. It deals with the wider and, in the author's view, the deeper and more deterring problems of life. It is the problems that experience presents to a man of experience in the world's life that are here dealt with. The topic is "Christian faith, not as considered by itself, but as standing amid and apparently against the facts of life and of the world." The first "introductory" chapter gives the "creed of experience" in a glowing, tragic sort of coloring that looks indeed difficult for faith. But when one comes to look a little deeper into "the Indifferent World," "the Problem of Pain" and the other five troublous questions that haunt a spiritual faith, as seen here, we cannot escape the feeling that Mr. Simpson has at first led us to take a little too seriously the threatening facts of life and of the world we live in. To be sure he leads us safely along. His reasoning is good, his illustrations are most delightful, his conclusions are sound and secure, but all the while we keep feeling that somehow we needn't be groaning under the load. For it isn't so terrible after all. Nor are we able to see that the author is taking us out of the woods by any new roads. What he is doing is speaking most effectively and eloquently, if a bit tragically, in a woods that has many wanderers. We find him a good guide, but we would like our guide a little more cheerful, and we greatly like his book. It is needed.

W. O. CARVER.

Shall We Do Without Jesus? By Arthur C. Hill, Minister of New Court Congregational Church. London and New York, 1913: Hodder & Stoughton [George H. Doran Company]. xii+304 pages. \$1.50 net.

"There is no need to prove that Jesus has had a vast share in the making of history." Has the race by His influence or by other forces come to a point where it must part company with Him? The world is now in a moral crisis. Perhaps never before in all time was the world so brought to judgment. Whatever way we look we are goaded by conscience, the while we are drawn by the lust of the flesh, the pride of the eyes, and the vain-

glory of the world. We must go on into the way the words of Jesus are showing us and up to which we have so definitely come, or we must reject Him and go another way.

While he does not so state it, Mr. Hill clearly sees this, and he calls on men to pass judgment on themselves by deciding whether we will go with Jesus or without Him. The line is drawn all along the way of our modern life. The author has five divisions, with four to six chapters each. The first is a general outlook called "Spectacular," in the etymological sense, therefore. Then in order we are asked to consider Jesus in relation to Personal, Theological, Evangelical and Social facts and needs.

The work is that of a pessimist, a cynic as touching much of current ideals and practices. It employs sarcasm and satire, epigram and parable, story and illustration from life and from history. If there were in it a little more of the fire of a fervent love, a certain note of optimism, and if the querulous tone could a little more give place to that of a righteous judgment that called to and expected repentance, then we should have here one of the great prophetic messages of the day. As it is, we have a fine mirror reflecting the tragedy of triviality, the sadness of insufficiency, the helplessness of lightness, the cruelty of inequality; and over against it all Jesus as the only hope. There is the weakness, though. We read in every one of the twenty-five chapters not of the hope, but of the "only hope." Always it is Jesus *would* where the prophet would say with rising accent Jesus *will*. For us all it is a good book; for the too shallow optimist a very needed facing of things as they are.

W. O. CARVER.

Breakers! Methodism Adrift. By Rev. L. W. Munhall, M.A., D.D. New York, 1913: Charles C. Cook. 215 pages. \$1.00 net.

Those who know Dr. Munhall know that he is an uncompromising conservative in theology, a hard hitter in controversy, a frank, fearless critic of wrong as he sees it. He thinks that liberal theology, with the radical criticism and unitarianism in prominence, have already gained such hold upon the schools, the Church papers and the Sunday-school literature of the Metho-

dist Episcopal Church as to threaten its existence as an evangelical institution of Christianity. He thinks the forces of organization are so developed in hierarchical directions, so federated in control and so dominated by liberalism as to make the protest of conservatism ineffective in the regular channels of Methodism. In this work he lifts the warning, to save the Church. He does not merely bring a general charge. He brings specific indictments with definite specifications. He designates offenders and cites evidence.

It is a very damaging indictment. It would probably be more effective if it were less extreme, but it can hardly be ignored by his fellow churchmen.

Inasmuch as the same tendencies are more or less in evidence in most of the denominations, the work will be of interest to others besides Methodists.

W. O. CARVER.

John Wesley Versus Modernism. By the Rev. George Armstrong Bennetts, B.A. Morgan & Scott, Ltd. 20 pages. 4 cts.

This pamphlet is, strictly speaking, an arraignment of Mr. George Jackson for annually declaring he is true to the doctrine of Wesley, when he is constantly contradicting him in his official teaching. The first impression is that the charge is true, and the corollary is that it is wicked to tie up any communion to the human interpretation of any man. The second impression is that Wesley was not consistent, and that Mr. Jackson can largely justify himself even from some quotations made. But the importance is wider than Methodism, and Mr. Bennetts challenges the whole style of Biblical study pursued by Sanday, David Smith, Denney, J. Hope Moulton. We do not share his fears, and think Wesley would not; that great evangelist took his stand on the test that a doctrine must be that of Christ and His Apostles; and all the theologians named would agree.

W. T. WHITLEY.

Christian Science Versus the Bible: Six Sermons. By Pastor M. P. Hunt, Twenty-second and Walnut Street Baptist Church, Louisville, Ky. Louisville: Twenty-second and Walnut St. Printery. 1914. 104 pages. 25 cts.

Dr. Hunt shows wide acquaintance with the literature of this subject. He exposes the fallacies of "Science and Health"—that singular medley of sense and nonsense, that hotch-potch of scientific and philosophical jargon, with a few grains of truth scattered through it—making its absurdity more visible by setting it in the white light of Biblical truth. He then compares the healings of this cult with those of other sects and cults in various lands and ages, showing how a woman of not very high character has taken the psychological process of suggestion which has been exploited for one purpose or another and under one pretence or another in all climes and times, and built a "religion" upon it by the sheer power of egotistical self-assertion. It can be explained only by the peculiar susceptibility of many minds in this age of religious disintegration and confusion.

Dr. Hunt has done an effective bit of work in this book. He strikes straight from the shoulder, as his manner is.

C. S. GARDNER.

III.—RELIGION AND MISSIONS.

History of Religions. By George Foote Moore, D.D., LL.D., Professor of the History of Religion in Harvard University. I. China Japan Egypt Babylonia Assyria India Persia Greece Rome. New York, 1913: Charles Scribner's Sons. xiv+637 pp. \$2.50 net.

This is the first of two volumes treating this subject in the "International Theological Library." For the second volume are reserved Judaism, Christianity and Mohammedanism. Even so large a volume leaves all too little space for the discussion of so many religions, some of them with so many variant developments. The author is shut up to little more than summary outlines. He has approached his task with the modesty of full scholarship under limitations. It is especially gratifying that speculations about "primitive religion" are not introduced to fill the vacuum of historical ignorance of the earlier stages of any ancient religion. The fundamental nature of religion in the personal constitution of man is recognized. The essential unity of religions in a common religion is also acknowledged. Yet this is

not a history of religion, but of religions, and the work adheres strictly to the ideal of the plan. What we have, therefore, is a series of objective histories of the religious manifestations in the religions of the various countries named in the title. The unity of the parts is, therefore, of three kinds. First, there is the merely artificial unity of collection in a single volume. Next, there is the inevitable unity of a basal religiousness of which religions are differentiations under varying environments and influences. Chiefly there is the unity of a common view-point and method in dealing with all the religions. The perspective and proportion are good.

The general ethnic facts for each people are given briefly and the earliest historical religious beliefs and practices are outlined. Then we find outlines of the separate religions as separate, with attention to their interaction and relation. This plan is well adapted to each of the fields treated in the volume.

For the most part only praise can be felt for the objective fairness and clearness of the accounts of the various religions. One might think that the influence of the religions on the ethics and general social conditions of the people could have been treated a little more adequately and with possibly a little less charity. In such matters charity ought not to cover too many sins. Some of the latest sects are overlooked occasionally, as in Japan; and again treated so summarily as not to give accurate information, as in case of the Somajes of India.. But one cannot demand everything in a book of such limitations. It is cause for gratitude that students of religions are to have these two volumes by Professor Moore.

W. O. CARVER.

The Three Religions of China. Lectures delivered at Oxford. By the Rev. W. E. Soothill, M.A., F. R. G. S. (Late Principal of the Shansi Imperial University, President designate of the United Universities' proposed Central-China University). Hodder & Stoughton, London; George H. Doran Company, New York, 1913. xii+324 pages. \$1.50 net.

Mr. Soothill has spent many years in fruitful study and service in China. He is a translator and compiler in both Chinese

and English. He is regarded as a first-class authority. One evidence of his fitness is his modesty of statement in so wide and uncertain a field as Chinese religions. His lectures were designed for prospective missionaries to China and have retained the familiar tone which was natural under such conditions.

They make use of the increasing knowledge of religion in China and of the later viewpoints in studying this religion; but they do not make this use with entire consistency. It is perhaps natural to find a good deal of generalization in dealing with a subject so vast and varied, but sometimes the general character of the statements seems due to lack of pains to acquire accuracy. In the main the work discusses the religion of the Chinese rather than "the Three Religions of China," and it had been well if the author had thus frankly taken the right view-point and not have allowed himself to speak in terms of the old way of thinking of three religions. These three religions are there and needed to be treated in these lectures but in the back-ground, not the fore-ground.

There is, moreover, some confusion, especially among tenets and practices of Taoists and Buddhists. One can the more freely point out some such defects in this work because, after all is said, it remains that this is a very superior work for getting acquainted with the history and present condition of religion in China. I think that among single volumes on the subject none other is quite so good.

W. O. CARVER.

An Outline History of China. Part II. From the Manchu Conquest to the Recognition of the Republic, A. D. 1913. By Herbert H. Gowen, D.D., F.R.G.S., Lecturer on Oriental History at the University of Washington. Boston, 1913, Sherman, French & Company. 216 pp. \$1.25 net.

The first volume of this work was given an appreciative notice in our July, 1913, number. This completes the work. It is a chronicle rather than a history, and seems to seek a balance at places where one would prefer decision. One cannot fail to note occasional typographical errors. But it remains a very readable and useful outline of Chinese history, the best for ordinary purposes. It is not a source history, but a good, popular outline of the chief facts and factors.

W. O. CARVER.

Sādhana, The Realization of Life. xi+164 pp. \$1.25 net.

The Crescent Moon, Child-poems, translated from the Original Bengali by their author with eight illustrations in colour. xii+82 pp. \$1.25 net. Both by Rabindranath Tagore. New York, 1913. The Macmillan Company.

The award to Rabindranath Tagore of the Nobel Prize for Literature, 1913, has naturally awakened interest in him in quarters where he was previously little known. In the two volumes at hand we have not his chief works, but a good insight into the quality of his thought and literary ability. The poems have been rendered by their author into good English prose, so printed as to suggest to the reader the stanza and verse structure but not the poetic qualities of the Bengali. They are intimate, household poems with a little delightful make-believe. Altogether they charm and also give insight into Indian life and ideals.

The other work may be taken as a good exhibition of Hindu thought at its best in the Bahmo Somaj in which the author's father was so prominent before him. Tagore does not recognize any source of his ideals save the Upanishads, Gita, etc. Nor does he leave the reader to suppose that the views he advocates are the possessions of relatively few in India. A recognition of the influence of Western contacts would be just and the limited following of his teaching needs recognition. His contrasts between the Indian and the American (and European) ideas and forms of conceiving nature and life are extremely interesting and instructive, but the subtle danger to accuracy that lurks in the contrasted statement needs watching.

There is marked beauty, power and fascination in the thought and its dress. The work is essentially an exposition of religious ideals, and has been greatly influenced by Christianity.

W. O. CARVER.

The Continuation Committee Conferences in Asia, 1912-1913; A Brief Account of the Conferences Together with their Findings and Lists of Members. Published by the Chairman of the Continuation Committee, New York, 1913. 488 pp.

Those who keep posted concerning the greater features of the Foreign Missionary Enterprise know that the Edinburgh World

Missionary Conference continued its work through an international Continuation Committee, and that this committee the next year urged its chairman, Mr. John R. Mott, to undertake a visitation of the pagan mission fields for the promotion of the ends and interests sought and conserved by the committee. This visitation was undertaken upon a tour already planned but extended and enlarged for this purpose in 1912-13. Twenty-one conferences were held in the chief centers of India, Japan, China and at Singapore. These conferences were planned with the efficient skill of which Mr. Mott is such a master. Preparation was made beforehand for the efficiency of the conferences by careful study on the part of the conferees. Eighteen of them were "sectional conferences," having to do with the problems, needs, prospects and plans in a given area. In India, China and Japan national conferences were held also.

With characteristic directness the chairman in his report has set down in simple, systematic order the "findings" of each one of the conferences, in chronological order. An "analytical table of contents" under eleven topical headings tells at once where the reader will find that particular topic discussed as applies in each field represented in the conferences. It is thus possible readily to study any one field in all aspects or any one feature in all fields. An elaborate index further facilitates the use of the volume for study of detailed subjects. Once more we have lists of all those who participated in the conferences, so that the student will know the authority on which his material rests.

It would be hard to imagine any means by which so complete a survey of missions in pagan lands could be secured. No student of missions who aims to be at all well acquainted with the work can afford to neglect this book. Just what is doing and what is proposed in evangelism, medical work, educational work, union, co-operation, comity, will be found here. Whether he approves and rejoices, or questions and would change, or disapproves and would condemn, one needs this work that he may intelligently take up his position. In a word, the only man who does not want this notable book is the man who has no interest in missions.

W. O. CARVER.

In Royal Service: The Mission Work of Southern Baptist Women.
By Fannie E. S. Heck, Richmond, 1913, Educational Dept. Foreign Mission Board. 380 pp. 50 cents net.

Miss Heck has here done splendidly a very important service. She has traced the spirit of missions in Southern Baptist women from the beginning through its local and tentative forms of organization up to the general organization, and then given the story of the growth and amplification of the organized work of the women up to the present. Most valuable are the tables of organizations, gifts, work, etc., set forth in the appendices.

The literary quality of the work is of the best for such a work. It is a fitting form of celebrating the twenty-fifth anniversary of the founding of the Women's Missionary Union.

It goes without saying that the reading of this book will bring forth from some readers new facts that have escaped the careful search of the diligent author, and suggestions for improvement here and there. That is one of the best features about a publication that is a pioneer in its field, it stimulates further research and promotes fuller information. But none will have occasion for else than praise and gratitude to Miss Heck for the splendid work she has done.

W. O. CARVER.

Following the Sunrise: A Century of Baptist Missions, 1813-1913.
By Helen Barrett Montgomery, author of "Christus Redemptor" and "Western Women in Eastern Lands." Published in connection with the Centennial of the American Baptist Foreign Mission Society, by the American Baptist Publication Society, Philadelphia, 1913. 291 pp. Cloth. 50 cents net. Paper 35 cents net.

In reviewing the new edition of "American Baptist Missions" for our January number, I expressed the wish that we might have a new history at this time. A few days after writing the review I received this history by the graceful pen of Mrs. Montgomery. It is timely and as a study book for the aim and scope of its plan an excellent book. It is too condensed for the highest satisfaction and is not free from errors. One would prefer to have more account of the growth of missionary spirit and organ-

ization included. These are very briefly touched upon. The work is mainly an outline of the work on the fields. Maps and pictures help greatly while the arrangement of paragraphs facilitates study. Summaries of facts, lists of educational institutions, and bibliographies at the end of each chapter constitute a valuable feature. It is splendidly adapted to its specific purpose.

A history of American Baptist Missions is still a desideratum.

W. O. CARVER.

Jesus Christ's Men: A Progress, 1810-1826. By Caroline Atwater Mason. Philadelphia, The Griffith and Rowland Press, 1914. xii+163 pp. 50 cents net, postage 8 cents.

This is another, and a unique, missionary centennial book. It is a dramatic presentation of the beginnings of American Baptist Missions, foreign and home, and providing for representation in pageant drama of the results of the hundred years of work. After a Prologue Act, three acts present a "Colloquy Between the Spirit of Love and the Spirit of Evil"; "The Apostles to the East, 1810-1826"; and "The Apostles to the West, 1810-1826"; and a "Finale" presents the outcome.

There are full directions for staging the drama, in all the details. With some care and rehearsing this could be made a most effective lesson in the history of the Missions of Baptists in the early days. The characters of the early missionaries are strongly brought out. The name of the drama is from a native who came from the interior to Judson with the question; "Are you Jesus Christ's Man?"

"Many of the scenes are historically authentic, for instance, all those laid in Burma, while none of them violates historic probability or essential truth."

W. O. CARVER.

The Immortal Seven: Judson and His Associates, Dr. and Mrs. Adoniram Judson, Samuel Newell, Harriet Newell, Gordon Hall, Samuel Nott, Luther Rice. By James L. Hill, D.D., Author of "Boys in the Late War," "Woman and Satan," "The Scholar's Larger Life," etc. Philadelphia, 1913, American Baptist Publication Society. xii+151 pp. 50 cents net.

One of the volumes "published in connection with the centennial of the American Baptist Foreign Mission Society," this volume is not a biography but a tribute and an interpretation. It introduces not only the seven missionaries but the other men and women to whom was given the insight and the loyalty to the idealism of the Kingdom of God that made possible the beginning of foreign missions from this country. It is truly a centennial memorial volume. For the title, a disproportionate part of the book is devoted to Judson. Rice in particular well deserves fuller presentation than he has received. The style is a little lofty. It is an eminently appropriate and worthy volume.

W. O. CARVER.

Judson the Pioneer. By J. Mervin Hull. Published in Connection with a Centennial of the American Baptist Foreign Mission Society, by the American Baptist Publication Society, Philadelphia, 1913. 187 pp. Cloth 50 cents; paper 35 cents.

With real skill Mr. Hull has set out the main facts and features of the character, life and work of the great Pioneer of Christ in Burma. The story is made very attractive and is illuminated with good pictures. It is easily comprehensible by children, engaging for young people, and interesting for old people, helpful for all. It is just such a volume as is needed for this centennial. I wish it could have appeared nine months earlier and that it were better bound. Far more do I wish it might be read by millions of people.

W. O. CARVER.

Hepburn of Japan and His Wife and Helpmates: A Life Story of Toil for Christ. By William Elliot Griffis, D.D., L.H.D., Author of "The Mikado's Empire," "Brave Little Holland," "Verback of Japan," and "A Modern Hero in Korea." The Westminster Press, Philadelphia, 1913. 238 pp., \$1.25.

With Hepburn sitting and Griffis painting every lover of the art of missionary biography knows beforehand that a great picture awaits him. Dr. Hepburn was surely "one of the makers of the new Japan," "one of the four great pioneers of the Gospel

and Christian civilization," Griffis says and places him "first in general usefulness." "Perry won political Japan from a hermit life, but Hepburn opened the Japanese heart." After thirty-three years of great service in Japan, for which he had a fine preparation, including six years in China, Dr. Hepburn retired to East Orange, New Jersey, at the age of seventy-eight to watch for nineteen years the on-doing of the Kingdom and to promote it with prayer. What a life, nearly a century in years, eternal in the quality of its work! His pictures at 78 and 95 are themselves eloquent of grace, strength, character.

His work included teaching, healing (he was an M. D.), literary work, translation, pastoral ministration (untechnical), and Christian friendship and counsel.

When he "fell on sleep" the fact was of such national significance to Japan that her Ambassador at Washington cabled the fact to his Government.

It is every way fitting that the story of the service of this life be told and that it be told by Dr. Griffis, himself a pioneer of Christian education in Mikado's land, a friend of Dr. Hepburn, a lover of the Japanese, a noted writer and a worthy servant of the Lord of the Gospel.

W. O. CARVER.

Habeeb the Beloved, A Tale of Life in Modern Syria. By William S. Nelson, D.D., Philadelphia, 1913. The Westminster Press. 110 pp. 75 cents.

To give a graphic panorama of scenery and life, in field and home in Syria; to present in personal example the power of Christ in the missionary Gospel to produce the finest type of character in the unfavorable environment of bigotry, prejudice, ignorance and persecution; to introduce in one brief story the varied passions and emotions of deep experience and many phases of social life and physical scenery in Palestine—to do all this in a natural and convincing way is an achievement hardly possible had not real life sat for the picture. Dr. Nelson has done well to tell the story. It will be of great interest to all that large number ever interested in the success of the Gospel in the

land of Jesus. It will interest all who will give it the hour needed for reading it. Good photographs enhance the realism of the story.

W. O. CARVER.

IV.—PRACTICAL THEOLOGY.

1. ON THE SUNDAY SCHOOL.

The Sunday School at Work. Edited by John T. Faris, D.D., Philadelphia, The Westminster Press, 1913. 359 pp. \$1.25.

The Presbyterians have rendered a genuine service to the Sunday School world by the publication of this strong, comprehensive and practical treatment of the progressive Sunday School.

The best talent has been utilized in the different departments of Sunday School endeavor, hence a composite authorship which contributes to variety with a minimum loss of unity.

Mr. Philip E. Howard discusses "The Superintendent and his Associates"; Dr. A. H. McKinney, "The Secretary and his Assistants," and "The Sunday School Graded;" Dr. Amos R. Wells, "The Treasurer and the Librarian;" Dr. E. Morris Ferguson, "The Graded Lessons," and "The Home Department;" Mr. W. C. Pearce, "The Adult Class;" Dr. Franklin McElfresh, "The Teacher-Training Class;" Rev. Jay S. Stowell, "How to Increase Attendance;" Dr. Ralph E. Diffendorfer, "Missionary Education in the Sunday School;" Rev. George Gordon Mahy, "Bringing the Pupil to a Decision for Christ."

This treatise is admirably suited to both private reading and class room work and easily ranks among the best books of its kind. A clear evangelistic and evangelical note is heard distinctly throughout the discussion, and all instruction and organization are made tributary to the production and development of spiritual life through Jesus Christ.

BYRON H. DEMENT.

Teaching Training Essentials. By H. E. Tralle, M.A., Th.D. Philadelphia, American Baptist Publication Society. 140 pp. 25 cents.

This is Part I of a First Standard Course and contains the "Sections on The Pupil," ten lessons; "The Teacher," seven lessons; and "The School," eight lessons. Though in paper binding, the contents are worthy of the author of *Sunday School Experience*. Each lesson consists of a brief, clear treatment of the topic, "Writing and Discussion" or tests for the pupil, and "What others Say" or a select bibliography.

BYRON H. DEMENT.

Ten Dont's for Sunday School Teachers. By Amos R. Wells, Philadelphia, The Westminster Press, 1913. 74 pp. 25 cents.

A neat pocket edition containing clear and pointed prohibitions and suggestions valuable to Sunday School Teachers in cultivating the true spirit of work and the best methods of instruction.

The Westminster Superintendent's Service Book. By E. Morris Ferguson. Philadelphia, The Presbyterian Board of Publication and Sabbath School Work. 71 pp. 35 cents.

Hints to Superintendents, Orders of Services, both weekly and quarterly, are given in the Service Book which is suggestive to all, though prepared especially for Presbyterians.

2. CHURCH EFFICIENCY.

Church Publicity: The Modern Way to Compel Them to Come In. By Christian F. Reissner. The Methodist Book Concern, New York-Cincinnati, 1913. 421 pages. \$1.50 net.

The author of "Social Plans for Young People" and "Workable Plans for Wide-awake Churches" has done preachers and the public a much needed service by adding this work to his list of publications. "I am glad to hear that you are getting up a book on Church advertising" said W. F. Cochran, of Baltimore, who has expended large sums of money for publicity in the inter-

est of the Anti-Saloon League, to the author when the work was in preparation, "it is an uncultivated field." "For years," says Dr. Reisner, "I have made a specialty of progressive church plans, buying every book discovered on the subject. I found nothing on church advertising except the book by Charles Stelzle on 'The Principles of Church Advertising.' " No man, minister or layman, as the author sees it, can successfully advertise the church services unless he gives himself to it vitally, and thoroughly understands the business. It requires something of a specialist to catch the spirit, find the language and employ the forms and methods that will win a substantial and fruitful hearing for the Church. It was with this conviction growing through sixteen years' pastorate in aggressive cities, where ingenious and tremendous efforts were necessary to get a hearing, that the writer gathered up the materials and the courage needed to put out a book on church advertising. His conviction was and is intense that the church must wake up and employ 'publicity methods.' "The output," he says, "however crude, is from the heart."

The book is bound to carry conviction, if not with all, certainly with many. It will inspire and inform laymen as well as preachers to get up and be doing in this direction. It will put new courage into the heart and new light into the mind of soul-savers as to how to go about their work to make it most widely effective.

Some will object to the book, object to the whole business. We commend to such the following: A minister objecting said, "I don't believe in advertising; it is the devil's method." A hearer commenting on the preacher, said: "What a good friend the devil has in that preacher! What a lot of work he saves the Old Boy by not allowing his church to advertise!" It is a method the devil uses, but it is not *his*.

The devil has been allowed to pre-empt too many useful methods. "John the Baptist, Jesus and Paul were all called sensationalists in their days," the author quotes Dr. C. S. Long as saying; and then he adds: "Under no circumstances can a church justly retain its name and maintain its power, if it fails to give

men news from God." Jesus commanded, "Go out and compel them to come in!" The church too often rocks itself to sleep with dreams and affirmations of its indispensability. God will not use the salt, if the salt have lost its savor. When the church ceases to perform its saving function, it is good for nothing but to be cast out and trodden under foot of men, and God will let it die.

We dare not content ourselves with the emptiness or the semi-emptiness of our churches. If there is a legitimate way to fill them for the hearing of the word, let us search until the way is found, and work to exhaustion, if need be, in giving the way a full test. A Christ-like passion for souls prompts it. Dr. Goodell, of New York City, launching out in a revival meeting in Calvary Church, said he proposed that, under God, success should come or "there would be a funeral in the parsonage." Success came. Rev. George H. Combs, pastor of the great "Christian Cathedral," Kansas City, once expressed himself as "conservative about advertising." In a sermon lately he said: "What would you think of a business institution down town that spent \$350,000 in building and stock, manned it or womaned it with clerks and made an allowance of \$300 a year for advertising?" Then he added, "I am asking the members of this church for \$5,000 to be spent each year for publicity, so that we can better use the power and the opportunity we have." It was forthcoming; and who that knows the work and influence of that church will question if it pays?

The author asserts that he would not dare spend his time and strength at this task if he did not believe that it was to result in advancing the Kingdom of God. The reviewer earnestly believes it will have that effect.

GEO. B. EAGER.

Stewardship Among Baptists. By Albert L. Vail, author of "The Morning Hour of American Baptist Missions," "Baptists Mobilized for Missions," etc. Philadelphia: American Baptist Publication Society, 1913. xi+140 pages. 50 cts. net.

The author has given us a brief historical account of the attitude of Baptists in America to this subject. Then there is

a vigorous polemic against tithing. Lastly a very suggestive outline of "The New Testament Principles." In the second and third parts there are many passages of Scripture cited and expounded or applied. There is so much that is good in it that one wishes one might commend the book without qualification. The truth is it is impossible to escape the conviction that the motive of the work is an assault on the growing insistence on tithing rather than the urging of stewardship. The good author is exceedingly vexed over the doctrine of giving one tenth, or any other fixed fraction, of one's income to religious objects. He is especially afraid of, and set against, all legalism. He will no doubt be quite shocked to be told that his own argument never escapes the taint of this same legalism which gets so many well deserved blows from his vigorous logic. It is going rather far when he repudiates the entire Old Testament for Christians. There is a sense, possibly, in which the New Testament "alone is authoritative for them," but the teaching is full of danger and this book does not escape the danger. It even draws distinction between what Jesus said to disciples and to Jews. Then it goes further and undertakes to distinguish what was said to disciples "as Jews" and what was addressed to them "as Christians" and only this last is "authoritative," whatever that may mean. The total effect is to give aid and comfort to the many Baptists who want to avoid giving regularly and systematically. It was not so intended but that is the effect.

With the tithe as a "*law*" I would have nothing to do, but so do I reject all *law* as an external control over Christian life. Some part of his income any Christian must spend in the direct work of promoting the Kingdom. The part will vary. We give the author credit for restraint when he thinks of those of his brethren who think this variation of the part thus given ought never to fall below one-tenth. He says: "The prevalence and persistence of this assumption and confusion is (sic!) extraordinary, and suggests questions touching the reason or sincerity of their authors which will not be expressed here," for which, due thanks. "The tenth as a *minimum*" is not wholly bad, if it be voluntary.

W. O. CARVER.

The Inside of the Cup. By Winston Churchill, author of "Richard Carvel," "The Crisis," "A Modern Chronicle," etc., etc. New York, 1913. The Macmillan Company. 513 pages. \$1.50 net.

This novel has now been before the public just a year and has probably been the most popular, as it certainly is the most significant, of Mr. Churchill's works. It is a serious, honest and searching effort of a layman to present the most pressing problems and the most appealing tasks that now confront Christianity and the Church in America.

With the work as a novel, on the artistic side, this review properly has little to do. It may be said, in passing, that it has a strong plot, dramatic power, some delicacy of touch, and some crudities and inartistic features that have been justly criticised. There is less of evident adaptation of plot to purpose than is unusually found in such a novel, and this is the more to be appreciated that the author made his plan so comprehensive as to call for many situations in order fully to present and discuss the problem elements. It is an achievement that most of these situations have been made to take a natural place in a unified whole. Exception must be made to small parts of scenes and conversations. The most glaring example of this is at the very close where hero and heroine, the first time they have a chance for a free, quiet talk together after they are engaged to be married, fall to discussing the question of divorce mutually to agree that old strict notions on this subject are unsocial, unethical, and antagonistic to the fundamental idea of individuality. They even go the length of attributing to the Holy Spirit the cessation of fitness and compatibility of persons previously divinely mated; and it is then made a sin for them to continue to live together. This scene and conversation are bad art, loose morals, and vicious religion. It must be said at once, however, that this false element, like every other serious defect in the reasoning and the positions of the book is in no way an essential element in the argument or the motive of the book.

For the main purpose and the characteristic positions of the work on matters of religion, sociology, and ecclesiastical ideas I have only words of commendation. I think that the author has

acquired a rather remarkable familiarity with the modern situation in society and a quite unusual understanding of the relation of the Church to the intellectual and social situation of the present. Moreover he has thought deeply and to good purpose on the problems of religion in our day. There is room for deeper thought yet for him and that deeper thought will serve to carify his views on some things and will give to his message a truer and more unmixed prophetic value.

The scene is located in St. Louis. The centre of the plot is the chief Episcopal church of the city, with its wealthy and aristocratic audience, and its vestry of men of "big business," dominated by Eldon Parr, who is the typical man of wealth and power of the business era that is just now being shattered by the force of the new social conscience as applied to economics. He is shrewd, masterful, unscrupulous, using men as pawns and tools and all the time persuading himself, and honestly too, that he is a patriot, a Christian and a philanthropist.

The new minister that comes to the church is a vigorous, able young rector who has been trained for the law; led in a striking experience, into the ministry; educated for the Church in a seminary (named) where his contact with modern thought and Biblical criticism have been of just sufficient quantity and such quality as to leave him ignorant of it all, but certain that it is all evil. But this minister has a religious soul, a love for humanity, an independence of spirit, that soon lead him to see that his orthodox organization is failing to redeem the life of the city, is not even evangelizing the people in a narrow sense; that the pious formality of his parishoners is but the showy cloak of hypocrisy that hides a deep selfishness that is ignorant of the essence of Christianity and devoid of the spirit of the Christ.

Then begins an awakening and a study of modern thought, sociology, the problems of the task and the method of christianizing the social order. Then comes the great renunciation that marks the birth of the prophet.

The question of the right course to pursue is soon settled. He will remain in the church, face charges and a trial, if neces-

sary, for heresy. He will boldly face the opposition and persecution of his wealthy vestrymen. He will reconcile his conscience to disappointing the expectations and wishes of his parishioners, by the conviction that the church is Christ's and that he is doing the will of Christ, is even telling these same men and women what their Christ is. He will justify preaching heresy in the face of his oath to teach and support the dogmas of his Church as based on the Scriptures and the creeds, by the convenient device of private interpretation of the words of the creed. That there is lack of clear moral distinctions in this method has to be admitted. But the judgment must be tempered by the encouragement to such private interpretation given by the "interpretations" to which all Churches with fixed creeds have resorted in recent years, and especially by the well known divergences in belief and practice that are at least tacitly and practically admitted within the Anglican Church. From men in the highest positions of influence and authority in his own communion Hodder is able to quote support for the views he has come to adopt. It seems a pity that he did not see how ridiculous and inconsistent it is to have such creeds and forms at all. He does adopt the democratic and spiritual ideas and ideals of religion and of ecclesiasticism, but does not feel bound to break with his Church. In this the author has intended to teach that the Church must reform itself from within and that it has the power and the adaptability to do this. As a general principle this is true and it is one of the strongest proofs of the divine origin and use of the Church.

The revelations concerning his church and the need of the people that come to Hodder bring him face to face with all phases of the social sins of the Church of today, positive and negative, omission and commission. The terrible corruptions in city politics and financial transactions in St. Louis uncovered by Joseph W. Folk a few years ago are found to be fostered and planned by members of this church and by one man in "the big Baptist church on the boulevard." It will thus be evident what sort of opposition Hodder has to meet. In it all he is having another experience in a love that is coming to him with the daughter

of this wealthy Eldon Parr. The tragedy of prostitution comes in for a part and Parr's only son wastes his life because of the blindness of the father. Thus we have all the elements of a great drama. The Daniel Deronda, or Jean val Jean, of the story, is a certain Mr. Bentley, robbed and driven from the church by Parr, and living in quiet a life of Christly peace and helpfulness. He is disappointing mainly in that his influence and strength are not analyzed, nor quite comprehensible. Is that the way with all great goodness? Its very simplicity is its insolubility.

I have already condemned the useless and vicious introduction of a false and unsocial idea of divorce into the work. Its refutation, if Mr. Churchill only had the insight to see it, had already been hinted at in an earlier conversation in the work where Hodder had condemned all divorce on sound principles and had refused to officiate at the marriage of a divorcee in one of his leading families.

It remains to condemn also an equally groundless and violent opposition of the book to the doctrine of the Virgin Birth of Jesus. This antagonism is the author's worst obsession. He is "exceedingly mad" against it. And all to no purpose. As a dogma I would, perhaps, care no more for the Virgin Birth than would Mr. Churchill. As an explanation and a proof of the divinity of the Lord it is both insufficient and needless. Normally human nature would have come to Him through his mother whatever the fact as to his paternity. Equally would the Holy Spirit have made and kept Him pure if His father and mother both were human. So far as His divinity is concerned the doctrine is not needed. So far as His true humanity is concerned that is saved by the mother or by both father and mother. So that we may wholly dismiss any essential bearing on the explanation of the beginning of the life of Jesus. It is purely a question of fact. It is also true that the first edition of Matthew did not have the accounts of the birth and childhood; and the corresponding accounts in Luke are in a distinctly Aramaic style and show evidence of having been wrought into the text. But what of all this? Many have drawn unwarranted conclusions from these facts on both

sides. The history shows clearly that the beginnings of Christianity did not depend on and felt no definite need for the Virgin Birth. And a little reflection on the part of any one familiar with the Scriptures themselves will show how emphatically it is true that no element of the religion of Christ is made to depend upon this idea or is anywhere in the Bible vitally connected with it. Hence there is no reason for being unduly agitated over it one way or the other. We are free to ask why and how the accounts came to be a part of "the Christian tradition," and why they were relatively late coming into the records. One's answer will, no doubt, depend largely on his presuppositions, as in most matters critical. But we are surely at liberty to suppose that they came in because they were true, and that they came in late because, being of their delicate nature and not being at all vital to the religion, they were not told beyond a very limited few until the power of the living Christ gave to the facts a verisimilitude that would carry them. This will be scouted as naive by such as are set against what is narrowly "unscientific," but the Virgin Birth has a fitness and beauty that will justify credence in stories that were told for the truth by men so reliable, and told before there had arisen any feeling of necessity for supporting divinity by any fiction.

Mr. Churchill deserves great credit for the extent and devotion of his studies of the literature of theology and criticism when he would enter this field. But having gone so far it is a pity that he did not go yet farther with the same studies. He is moving in the right direction. He needs only somewhat more of acquaintance with the thinking on these subjects and somewhat more of reflection on them to see how useless are his antagonisms to some of the facts of Christianity, how unjustified are some of his statements, as that the Gospels contradict each other and Paul, and also how inconsistent with the demands of a truly ethical social community are some of the ideas he entertains of the demands for self-realization. This same idea of "self-realization" dominates much of the educational ideal of the hour in a way that is perverse of the true ends of society and religion. Mr. Churchill evidently was first saturated with the current

"self-realization" ideal and then was gripped by the higher and more Christian ideal of a righteous social order. There is a harmony between self-realization and social realization, and neither can be gained without the other. One must think, however, that in some important respects Mr. Churchill has not yet fully worked out the relation of the two and brought them to the harmony of a high unity. Another stricture must be made on the author's use of Scripture. Usually he quotes with accuracy and interprets with insight. Occasionally he misses both words and meaning. It must be added, finally, that one is justified in attributing views of the characters of the story to the author by a postscript to the recent editions and by an interview he recently gave to the press.

One could wish that every minister and thinking layman might read this book who desires the best for men and sees that the best lies only in the hope of Christianity. It needs to be read with discrimination, but so does everything that is worth reading.

W. O. CARVER.

3. PERSONAL AND HOMILETICAL.

The Making of Character: Some Educational Aspects of Ethics. By John MacCunn, M.A., LL.D., Balliol College, Oxford; Professor of Philosophy in University College, Liverpool. New York: The Macmillan Co., 1913. 261 pages. \$1.25 net.

This book, which first appeared in 1900, has been reprinted four times, and now appears in a new edition with three new chapters added, and with fuller treatment of several of the important subjects discussed. It deserves its popularity. In the first place it is admirably written. The style is notable for simplicity and clearness. In the second place, its pedagogical principles are sound, exhibiting adequate psychological knowledge. In the third place, it is on the whole an admirable application of these principles to the development of character.

And yet this commendation must be qualified in some respects. The author does not adequately interpret the education

which "begins for most, and ends for many, in the pursuit of a livelihood." He says: "This iron law of specialization turns men into means for the realization of ends, especially of industrial ends, which are not, in design and inception, moral." In the next sentence he adds: "And in a society like our own, when the struggle for livelihood is intense, it follows of necessity that the more purely moral ends are again and again * * * deposed from that pre-eminence which they would never lose were the social organism planned, maintained, and developed in the interests of the moral life," etc. It is easy to see throughout this chapter that he is confusing the moral effects of specialization with the moral effects of the intense competitive struggle for a livelihood. High specialization may have its moral disadvantages, but has greater moral advantages; while the competitive struggle has an evil reaction on character for which there seems to be no adequate compensation. And it is this that he has in mind, though he seems to attribute it to specialization.

Again, although he discusses the educational value of the religious institution, he does not anywhere in the book indicate that he has any conception of the significance of the conversion experience in the making of character; and it would seem that he would have to go out of his way to avoid discussing it. Doubtless he would consider it as a phase of the educational process; but he should at least have dealt with it in some fashion.

C. S. GARDNER.

The Practice of Salvation: Trailing a Word to a World-Ideal.
By Patterson DuBois. Fleming H. Revell Company, New York, 1913.
12 mo. cloth. \$1.00 net.

The man who with such clearness has set forth for the average reader the new psychology, in *The Natural Way in Moral Training*, has done the average preacher as well as "the man in the street" a real service in this unique book. Quite as much as any of his former books it will justify the verdict that "Patterson DuBois is a name to conjure by when we are in the subject of Bible pedagogics." The sub-title gives a fine suggestion of what he here undertakes to do—"Trailing a word to a World-

Ideal." Can we disentangle the simple Gospel idea translated by our word "salvation," or "save," from the theological thicket which has grown up about it? And if we can, what shall we see? Will the idea parallel that of our simple common-speech conception of the man in the street, or the child in the home? Will it harmonize with the facts of life? May we not find that no other word so essentially merges the religious and the secular, so unifies the spiritual and the material or "practical," or so sets the individual and society in their proper relations, as this word "Salvation," or "Save"? It seems that Wendt's view as given in his article on the subject in Hastings' Dictionary of the Bible suggested and determined the outline of the book. Wendt demonstrates the gradual development of the Hebrew-Christian idea of "Salvation" from that of deliverance from all that threatens or impairs, from all that weakens its vigour or vitality—violence, oppression, captivity, calamity, troubles and distress of every kind—up through a more ethical, more individual conception to the final refinement of a spiritual ideal in the teachings of Jesus and the New Testament writers. But, says the author, why the word "Salvation?" Jesus never heard the word "salvation"—so how could he define it? How should our man-in-the-street know what phase of that progressing ideal Jesus lived for, or our unkempt youth know what it means to be "saved"? The distinguishing effort of this book is to find out what idea lies back of the language that Jesus did use and what English words can best convey that idea. Dr. G. Campbell Morgan, he says, is right when he says that the words of Jesus, "Thy faith hath made thee whole" (Lk 8:48), might with perfect accuracy be rendered, "Thy faith hath saved thee." But while Dr. Morgan seems to arrive at the conclusion under the authority of "the margin," this book arrives virtually at the same conclusion by "following the trail of historic consciousness." These variations, "made thee whole," and "saved thee," harmonize with the contention of the book "that wholeness or health is synonymous with salvation, and is a practice, or exercise of power, through faith, for the attainment of perfect manhood or entire righteousness." The search "finds the whole man"—finds

him, not in Hebrew or Greek originals, but in the trail of an English term leading indubitably through the ages to the mind of Christ for a whole world. If some implications are not according to traditional prescription, they do not vitiate the basal proposition that salvation is finally a spiritual economic process and a practice covering in purport all that makes for the temporal and eternal well-being, or health. The "trailing" is done in a way to make it both fascinating and illuminating, even if some of the postulates and implications are startling.

GEO. B. EAGER.

Conscience. By Thomas Baird. New York: Charles C. Cook, 1914. 98 pages. 50 cts.

Mr. Baird recently delivered five lectures at the Fulton Street Noon Prayer Meeting, New York City, on *Conscience* and, owing to the profound impression they made, he felt impelled to publish them in permanent form. This neat booklet contains twenty brief chapters in which are discussed, in a vigorous, practical manner, various qualities of conscience, viz: The Natural Conscience, An Evil Conscience, A Pure Conscience, A Weak Conscience, etc. Though neither technical nor profound in its treatment, yet this little volume presents some things that people need to know about the moral functioning of the soul.

BYRON H. DEMENT.

The Greatest of These. By Robert O. Lawton, Professor of English in Landor College, Greenwood, S. C. Sherman, French & Company, Boston. 1913. 90 pages. \$1.00 net.

Prof. Lawton, in this little volume, has given to the public a number of refreshing and inspiring essays of a distinctively spiritual tone. His style is remarkable for its perspicuity and freshness, and contains a poetic quality that makes the book easy and fascinating reading.

It seems to the reader that the author, in chapter three where he undertakes to answer the question, What is Religion? makes the mistake of confusing Religion with Christianity. He evidently has in mind the Christian Religion, for he goes on to

say that religion is "to believe in Jesus Christ as a personal Savior." This, of course, would be true in a definition of the Christian religion only.

There seems to be a little inconsistency also in chapter seven in which he states dogmatically that he knows heaven to be a place, and he bases this knowledge upon the words of Jesus, "I go to prepare a place for you." A little further on, in the same discussion, he says that we cannot take the words of the apostle John which represent heaven as a city with paved streets, etc., literally. It seems to the reader a little inconsistent to take the words of Jesus literally and those of John figuratively. Since Jesus was talking to men with finite minds, was it not necessary for Him to clothe His thought in language that would be intelligible to them? In other words, does not the same principle operate in both instances?

Chapter thirteen, on the immortality of the soul, impressed the reader as being a very fine discussion of that subject.

On the whole the book is a very fine collection of fresh and vigorous essays, and is well worth reading.

G. T. W.

The Larger Vision. By Rev. A. R. Lambert. Sherman, French & Company, Boston. 1913. 146 pages. \$1.00 net.

An interesting, stimulating and practical discussion of an old but vital theme. The author shows a clear grasp of his subject, and, with his fresh and simple style, holds the interest of the reader from beginning to end. There is not a dull chapter in the book. His studies and observations have made him an avowed optimist. The optimistic note, like a silver thread, runs through the entire discussion. To quote one of his quotations: "God's in His heaven, all's right with the world."

The book is true to its title. Beginning in the scientific realm the author traces the power of Vision in the progress of the world to its culmination in the realm of the spiritual, interspersing his argument with apt concrete illustrations.

I take pleasure in recommending the book to all, but especially to preachers, not only for its personal worth, but also for its sermon material.

G. T. W.

How to be Happy. By Grace Gold. Copyrighted by Mrs. Maria Frink.

The laudable purpose of the author in giving to the world a book on this rather hackneyed theme may best be stated in her own words. "To be truly happy one must be loved; to be loved one must be lovable; and to be lovable one must in some way be useful, must possess something valuable in the eyes of others. It is the object of this book to give information, which, if studied and practiced will enable one to become so useful and lovable that his or her society will be sought, others benefited, prosperity will come and, in spite of circumstances or surroundings, one will live a truly beautiful life." One cannot step from misery to happiness at a bound, but, the author claims, "there are certain laws which govern our lives for good or evil as we will, and in a sense we make our own destiny." The book was originally sold by subscription only for \$2.50. Neither present price nor publisher is given.

The Prayer-Life. By Andrew Murray, D.D. London, 1913; Morgan & Scott. 153 pages. 2/6 net.

This book arose from a conference of South African ministers two years ago. Considering the stagnant condition in so many home churches, the venerable author lays his finger on the lack of prayer, and names it plainly, a sin. His plea for the fuller use of the inner chamber is illustrated by the lives of George Mueller and Hudson Taylor. Then he urges that the Spirit wished to lead us into the fullest life of Christ, as Christ crucified, so that our daily life may be a filling up of the sufferings of our Lord. Few more heart-searching books have appeared lately.

The Angel of God's Face. By Henry Van Dyke. Philadelphia: The Westminster Press, 1913. 33 pages. 35 cts.

A beautifully bound booklet containing an inspiring and comforting sermon on Isaiah 63:9. The idea of God's presence in the life of the believer is developed in an exceedingly vital and practical way. As a gift book and for devotional reading it is among the best of its class.

The Heresy of Cain. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New York: The Macmillan Co., 1914. 290 pages. \$1.25 net.

The appearance of a revised edition of this lovely little book answers a demand. The addresses are striking in style; clear in ethical insight; admirable in spiritual passion. The reading of it is an excellent tonic for the Christian conscience.

Introductory Sermon Before the Baptist General Association of Virginia. By E. W. Winfrey. Richmond: Religious Herald Press, 1914.

The author discusses with dignity and true eloquence the fourfold call of the church to-day. It is fresh, strong, stimulating, spiritual.

4. SOCIOLOGICAL.

An Introduction to the Study of Social Evolution: The Prehistoric Period. By F. Stuart Chapin, A.M., Ph.D., of the Department of Economics and Sociology, Smith College, Northampton, Massachusetts; and sometime Fellow in Sociology, Columbia University. New York: The Century Company, 1913. 306 pages.

The author does not pretend in this volume to set forth any new facts or a new theory; but only to make a clear and systematic statement of the theory so largely accepted by scientific men, that man developed from a lower animal form, and that "the origin of the mental faculties and moral nature of mankind is to be explained by the socializing influence of group life." He makes as effective an exhibit as I have seen of the evidence that man was evolved from a lower animal form. But in the discussion of variation and heredity, in the first chapter, he sets forth the fact that there are divergences of individuals from type and "mutations of species" which cannot be accounted for. In a word, evolution is not continuous. Not only do individuals vary in unaccountable ways, but now and then new species appear without our being able to trace any actual nexus between them and preexisting forms of life. They just appeared. So

long as these facts of variation and mutation confront us the operation of some mysterious principle or cause is evident, and it is open to us to believe in the creative activity of God.

The main fault we have to find with our author is that after stating these facts of variation and mutation in the first chapter, he goes on to discuss the evolution of man from a lower form *as if* it took place by a continuous process; *as if* it were a closed process of natural causation. Perhaps, however, it would be looking for too much to expect him to discuss the possible implications of the doctrine of variation.

He has a good discussion of tribal society and of the transition from tribal to civil society.

C. S. GARDNER.

Social Programmes in the West: ..Lectures Delivered in the Far East. By Charles Richmond Henderson, Ph.D., Professor of Sociology in the University of Chicago. The Barrows Lectures, 1912-1913. Chicago: The University of Chicago Press, 1913. 184 pages. \$1.25 net.

A better selection could not have been made to interpret to the Orient the social spirit and movements of the West. Dr. Henderson has the scientific knowledge of the expert coupled with the lofty spiritual idealism of Christianity, and it is extremely gratifying to see how, in seeking to help Eastern people to understand the social struggles which constitute so significant a feature of western life to-day, he did not fail to emphasize the profoundly Christian character of this great effort for social righteousness.

How thoroughly he covered the ground in these six lectures is indicated by the themes which he discussed: "The Foundations of Social Programmes in Economic Facts and in Social Ideals;" "Public and Private Relief of Dependents and Abnormals;" "Policy of the Western World in Relation to the Anti-Social;" "Public Health, Education and Morality;" "Movements to improve the Economic and Cultural Situation of Wage-earners;" "Providing for Progress." It is obvious that in discussing such great themes in the compass of six lectures there was no opportunity for more than a broad sketching

of situations and tendencies. But this is done with such sureness of knowledge and such felicity in illustration as to make the lectures both informing and inspiring to western men who are participants in these movements as well as eastern students of them.

The Barrows Lectureship was a most happy thought; and the lecturers have so far been chosen with rare wisdom.

C. S. GARDNER.

Christ in the Social Order. By W. M. Clow, D.D. George H. Doran Company, New York. 295 pages. \$1.25 net.

Since the publication of "The Cross in Christian Experience." Dr. Clow has passed from the pulpit to the professor's chair. He is now Professor of Pastoral Theology and Christian Ethics in the United Free Church College, Glasgow.

This book is not unworthy of its predecessor. Its chief value is that it very clearly summarizes the main schemes for social betterment that have been formulated within the last century; and tests them by a few great fundamental principles enunciated by Christ. The work is done with knowledge, sympathy and sanity. The most unsatisfactory chapter is that in which he deals with the land question. Dr. Clow does not seem to have caught sight of the essential justice of the proposition that values created by the community should belong to the community and those created by the individual to the individual. When a Christian like Dr. Clow sees that he will be prepared to trust the God of justice for the results of any legislation which proceeds on that principle.

The book on the whole is one of rare wisdom, albeit most social workers may feel, and to some slight extent rightly, that there is in it an excess of the proverbial Scotch caution.

J. H. FARMER.

Property: Its Duties and Rights, Historically, Philosophically and Religiously Regarded. Essays by Various Writers, with an Introduction by the Bishop of Oxford. London: The Macmillan Company, 1913. 198 pages. \$1.50.

This book is literally worth its weight in gold. So far as I know, there is nowhere to be found a discussion of this subject which is so satisfactory from every point of view, especially in so short a compass. It is a series of chapters written by Oxford men, with the exception of Mr. L. T. Hobhouse, who is connected with the London University, and Mr. H. G. Wood, who until recently has held a position at Cambridge and is now lecturer at Woodbrooke Settlement, Birmingham. This fact is mentioned because the idea has become widespread that modern ideas are not cultivated at Oxford. This series of essays by eminent Oxford scholars would seem to indicate that this ancient and noble institution is interesting itself in modern problems more than many people think. Certainly there are a number of men there who are not drowsing their lives away in the Middle Ages.

The essay by Mr. Hobhouse on "The Historical Evolution of Property, in Fact and in Idea," is of very great value. He is a sociologist of high standing and has here condensed a wealth of learning into twenty-nine pages, with such clearness of statement and just discrimination that scarcely a word needs to be changed.

I would make special mention also of the chapter on "Property and Personality," by Dr. Holland. He shows clear and deep insight, and states truths of great value in a truly brilliant style.

The mention of these two is not intended to imply that the other essays are not of high grade. On the contrary there is not one of them which is not able and informing. To be sure, the book has the disadvantage that, as the several chapters are written by different men, it has not as perfect unity as if it had been written entirely by a single hand. There is some overlapping in the several discussions; and naturally the various authors do not look at the question from exactly the same point of view. But this is an unimportant defect, and inevitable in a book so written.

I earnestly hope the book may be read by many readers of this Review.

C. S. GARDNER.

American City Government: A Survey of Newer Tendencies. By Charles A. Beard, Associate Professor of Politics in Columbia University. New York: The Century Company, 1912. 420 pages.

In a plain, simple, straight-forward way Professor Beard sets forth the problems of City Government in America at the present time; and discusses in a way thoroughly scientific and illuminating the methods which are now being agitated, and have been adopted by the more progressive cities, for the solution of these problems. The work is a distinct contribution to the subject. The author is a scientific student, and not a faddist. His book is written for the purpose of giving its readers an intelligent comprehension of the actual processes of governing cities, the difficulties involved and the sources or grounds of these difficulties. At the same time, while not an advocate of any specific reform, it is evident that he looks for progress to come by an extension of democracy, that is, by bringing the government more immediately under the control of the people. Along with this movement must go a better education of the democracy and a great simplification of the machinery of city government.

I regard the book as excellent reading, not only for scholars who are moved by a theoretical interest in politics, but also for the practical man who is seeking for information to guide him in civic practice.

C. S. GARDNER.

Constructive Rural Sociology. By John M. Gillette, Professor of Sociology, University of North Dakota; with an Introduction by George E. Vincent, President of the University of Minnesota. New York: Sturgis & Walton Company, 1913. 301 pages. \$1.60 net.

The task of rural sociology, according to the author, is to consider country life "in its wholeness and to consider special features with a view to determining their influence upon moral life as a whole." But rural life, while it is a great and distinct section of the general social life, is nevertheless a part of a larger whole, and cannot be adequately understood apart from it. A thorough interpretation of rural life, therefore, requires a knowledge of general sociology. This is fully recognized by the

author; and he brings to the discussion of his subject a wide knowledge of modern society. He has given us one of the best books on country life that have appeared.

I see little to object to in his discussion of the economic side of rural life, and much that is suggestive and illuminating. To be sure, he evidently has in mind chiefly the rural life of the northern and western sections of our country, though he does not neglect entirely the peculiar conditions of southern life.

His treatment of the institutional side of his problem is also in the main satisfactory. But he does not seem to me altogether practical when he discusses the country church, although he says many things that it would be helpful to country pastors and others interested in the country church to read. When he suggests that *among* the functions of the country church are to teach people to enjoy nature, to improve agriculture, to beautify the home and the neighborhood, to improve roads, to care for the poor and defective classes, to improve the educational system, etc., etc., it is evident that he expects the country pastor to be a sort of universal genius. The country church has a great function to perform in bringing country life up to a higher level; but it would be unwise for it to undertake more than can reasonably be expected of one institution. The chief requisite is that the country pastor should, in addition to his theological education, or as a part of it, be thoroughly trained in sociology, and be able to make the country church an inspirational help in all movements for the enrichment of rural life. The church cannot carry on so many different forms of activity, but it can relate itself sympathetically and inspirationally to them.

C. S. GARDNER.

The Country Church: The Decline of Its Influence and the Remedy.
By Charles Otis Gill and Gifford Pinchot. The Macmillan Co., New York, 1913. \$1.25.

Here is a really scientific study of the problem of the country church by two very able, impartial and yet sympathetic men. It is not on an extensive scale, covering only two counties, one in New York State and the other in Vermont; but the work is very

thoroughly done and should serve as a stimulus and model for similar work under other auspices elsewhere. The investigation covers all Protestant denominations represented in these counties, every phase of Christian work and activity. The general conclusion of these investigations is that the country church is relatively declining in efficiency and influence, judged by every test which can be scientifically applied to it. This includes membership, attendance on services, pastor's salary, benevolences, etc.

The remedies suggested are Improvement in Country Life, A Program of Social Service, An Effective Country Ministry, Church Co-operation, Organization for Social Service, etc.—this of course, along with the continued vigorous preaching of the Gospel, the pressing of Sunday School work and all the present agencies for doing the spiritual work of the kingdom.

The book is one to study. It will alarm and stimulate, and point the way to possible improvement. It ought to be on every preacher's desk, and be the impulse to great improvement in our country churches.

W. J. MCGLOTHLIN.

V.—BIBLICAL LITERATURE.

Introduction to the Books of the New Testament. By W. C. Allen, M.A., and L. W. Grensted, M.A. Chas. Scribner's Sons, New York. 1913. 302 pp.

The authors are uncertain who wrote the Gospel of Matthew, though they claim a very early date for it, possibly A. D. 50. The genuineness of the Johannine writings is maintained as is that of the Pastoral Epistles. 2. Peter is considered pseudonymous, though with spiritual value. There is much of freshness and force in the volume. It is a popular treatise, but is based on real scholarly research and is not full of crotchets.

A. T. ROBERTSON.

Griechisches Neues Testament. Text mit kurzem Apparat (Handausgabe). Von Hermann Freihers von Soden. Vandenhoeck & Ruprecht, Göttingen, 1913. 436 pp. 5 Mk.

The tragic death of Prof. von Soden this winter has given added interest to this handy edition of the Greek New Testament with critical apparatus, giving in condensed form the results already published in his great work: *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*. I. Teil: Untersuchungen; II. Teil: Text und Apparat.

It is a matter for gratitude that both the *magnum opus* and the handy edition of the New Testament were brought to completion before the death of Dr. von Soden. No one could have shown more diligence and zeal in reworking the whole field of textual criticism. The new nomenclature adopted has not received general acceptance among scholars and it is doubtful if it ever will. But the labor has not been in vain, for its very independence gives freshness and force to the results reached. In the main von Soden's text agrees with that of Westcott and Hort. But at certain points he shows a whimsical turn that one regrets. For instance in Mt. 1:16 he boldly adopts the text of Lewis' Manuscript (Syr^s) which states that "Joseph begat Jesus" (von Soden has a misprint here, *παρένος* for *παρθένος*), though he retains the flat contradiction of this statement in Mt. 1:18 (the usual text here). But students of the Greek New Testament will be glad to have in such convenient form and delightful type this great achievement of von Soden.

A. T. ROBERTSON.

The New Testament. A New Translation. By James Moffatt, D.D., D. Litt, Yates Professor of New Testament Greek and Exegesis, Mansfield College, Oxford. George H. Doran Co., New York, 1913. Second Edition. 327 pp. \$1.50 net.

The second edition came within a month of the first and tells its own story as to the demand for this new translation by Dr. Moffatt. He is one of the ablest of modern scholars, an omnivorous reader, and with a wonderfully alert intellect. He had already translated the New Testament for his "Historical New Testament," but we have here an entirely fresh and independent piece of work that challenges attention and excites interest

by the very boldness and unconventionality of the renderings. Some of these are very striking as "we are a colony of heaven" (Phil. 3:20). There will often be protest and dissent on reflection, but always interest. The text of von Soden is used. For my part I prefer still the text of Westcott and Hort at most points. I do not believe that von Soden's text will win the general assent of New Testament scholars. At Matt. 1:16, for instance, Dr. Moffatt has "Joseph (to whom the Virgin Mary was betrothed) the father of Jesus, who is called 'Christ'," where von Soden follows the Lewis Syriac Manuscript. Dr. Moffatt makes no note or comment, though verse 18 just below contradicts this text. But I welcome anything that will set people to reading the New Testament and this beyond a doubt Dr. Moffatt's brilliant piece of work will do.

A. T. ROBERTSON.

The Cabala; Its Influence on Judaism and Christianity. By B. Pick, Ph.D., D.D. The Open Court Publishing Co., Chicago, 1913. 115 pp. 75 cents.

The curious will find here a minute explanation of the peculiar cabalistic interpretations of Scripture, especially the signification of numbers and letters in a special mystical sense. It would be of advantage to some preachers of the Gospel to see how not to do it by the help of this book.

A. T. ROBERTSON.

Jesus in the Talmud; His Personality, His Disciples and His Sayings. By B. Pick, Ph.D., D.D. The Open Court Publishing Co., Chicago, 1913. 113 pp. 75 cents.

Dr. Pick gives us another handbook about the Talmudic teaching. He shows conclusively the hostile animus of the Talmud toward Jesus. Some of the sayings about Jesus have been suppressed, so Dr. Pick claims. But many modern Jews are more kindly toward Christ now, we are glad to say.

A. T. ROBERTSON.

The Eschatology of Jesus. By N. Latimer Jackson, D.D. The Macmillan Co., New York, 1913. 378 pp. \$1.50 net.

The author has attacked this thorny subject with very sensitive fingers. He is not persuaded that many of the eschatological sayings attributed to Jesus are genuine, though some of them doubtless are. He seeks to work his way through a maze of technical criticism to decide what are the genuine ones and what, forsooth, they mean. It is inevitable that Schweitzer's extreme position should give rise to many books on the subject. Light will come out of it all in the end. The truth is more along the path taken by Winstanley than here. The emphasis with Jesus is on the ethical and spiritual, though he made use of the apocalyptic form.

A. T. ROBERTSON.

Jesus and the Future. By E. W. Winstanley, D.D., Cambridge. Chas. Scribner's Sons, New York, 1913. 415 pp.

The sub-title of the book is: "An investigation into the eschatological teaching attributed to our Lord in the Gospels, together with an estimate of the significance and practical value thereof for our own time." The author once held that the Gospels had misrepresented Jesus in his eschatological teaching, but he has now come to feel that Christ did use this apocalyptic form of discourse. However, Dr. Winstanley does not think that it is inconsistent with the ethical side of Christ's teaching. He has been led to put fresh emphasis on the Johannine type and to think more highly also of John's Gospel. The author has done a piece of solid and sincere work.

A. T. ROBERTSON.

In the Upper Room; A Practical Exposition of John XIII-XVII (with related passages). By David James Burrell, D.D., LL.D. Chas. Scribner's Sons, New York, 1913. 146 pp.

The "Short Course Series" is edited by Rev. John Adams, B.D. A number of delightful little books have already appeared like the Psalm of Psalms by Prof. James Stalker, D.D. This famous passage in John's Gospel has a fascination for us all and has had many expositions, but Dr. Burrell has given a zest all his own to these talks. He understands the Heart of Christ here

revealed and with wonderful freshness unfolds the rich truths found here. The spiritual mind will find great comfort and strength and stimulus in this gracious book.

A. T. ROBERTSON.

Rome, St. Paul and the Early Church; The Influence of Roman Law on St. Paul's Teaching and Phraseology and on the Development of the Church. By W. S. Muntz, D.D. The Young Churchman Co., Milwaukee, 1913. 227 pp.

Dr. Muntz shows knowledge of the conditions in the Roman Empire in the first century A. D. and of the significance of these conditions for the spread of Christianity over the world. For popular and virile language he has set forth the contribution made by Roman government and law to the development of organized Christianity. Baptists in particular are watchful and concerned on this point to see how ecclesiasticism came in the wake of the Roman power. The book is full of suggestion and fresh points of view.

A. T. ROBERTSON.

St. Paul and His Critics. By R. W. Pounder. The Pilgrim Press, Boston, 1913. 246 pp. \$1.00.

Mr. Pounder writes with clearness and power and holds the attention easily as he follows Paul from city to city. It is not a book of mere geographical details that we have here, but rather an interpretation of Paul as we see him in successively new environments. The book has its coherence in Paul who rises to the emergency in each new stage of the unfolding story. Mr. Pounder holds to the later date of Galatians and identifies the Conference (public) in Jerusalem (Acts 15) with that in Gal. 2 (private). He makes, however, the attack on Titus to occur in the public meeting, not in the private conference.

A. T. ROBERTSON.

The Teaching of Paul in Terms of the Present Day... The Deems Lectures in New York University. By Sir W. M. Ramsay. Hodder & Stoughton, New York, 1913. 450 pp. \$3.00 net.

We are always glad of a new book about Paul by Sir W. M. Ramsay. The subject has continual fascination for him. He states that every paragraph in the present volume has been pondered for years. Dr. Ramsay came to the study of Paul from a non-theological point of view and with a rich store of geographical and eschatological lore. Hence he has greatly enriched our knowledge of Paul's time. In the present book he maintains his position that Paul was a man of genius, culture, and tremendous personality and vigorously combats Deissmann's notion (cf. his *St. Paul*) that Paul was a mere tent-maker without scholastic training or remarkable intellectual gifts, a religious genius but no more. My own sympathies are with the view of Ramsay. I do not think that Deissmann makes good his picture of Paul. Ramsay undertakes to modernize the teaching of Paul in terms of men of culture to-day so that they may both understand his philosophy and theology. He does it with consummate ability, it is needless to say, and with great human interest and love for Paul.

A. T. ROBERTSON.

Über die Pastoralbriefe. Von Dr. Hans Helmut Mayer. Vandenhoeck & Ruprecht, Göttingen, Germany, 1913. 89 pp. 2 M. 80 pf.

Dr. Mayer is not certain that one man is the author of the Pastoral Epistles (p. 21). He is satisfied that Paul is not the writer and devotes a third of the space to a discussion of the language of these Epistles to prove their non-Pauline character. He has not seen the recent papers of Ramsay and Bartlet in *The Expositor* in advocacy of the Pauline authorship. There is here a careful collection of linguistic material at any rate, whatever one thinks of the conclusion. The vagueness of Mayer as to the authorship and unity of the books gives much uncertainty to his exegetical comments.

A. T. ROBERTSON.

The Greater Men and Women of the Bible. Edited by the Rev. James Hastings, D.D. Vol. I. Adam-Joseph. Chas. Scribner's Sons, New York, 1913. xii+517 pp.

Of making many cyclopedias and dictionaries there is no end, and Dr. Hastings' name as editor is assurance of ability

and high quality of work. The series of volumes of which the one under review is the first is a sort of dictionary of scriptural biography. Only the more important characters are to find treatment. It is to be distinctly a preacher's work, designed to furnish accurate and up-to-date information concerning the characters treated, accompanied by fresh and stimulating illustrations. The treatment takes account of the latest results of biblical study in all its departments, and draws its illustrations from lately published books so as not to be entirely threadbare.

The characters treated in this first volume are Adam, Abel, Abraham, Cain, Enoch, Esau, Eve, Isaac, Jacob, Joseph, Melchizedek, Noah, Rebekah and Sarah. These names will indicate what characters are likely to be selected in succeeding volumes. The treatment of some of these characters is extensive and detailed. For example 226 pages are devoted to Abraham. The treatment is uniformly able and suggestive, though the interpretation, especially with reference to sin and the fall, is not entirely Scriptural and satisfactory, as it seems to the reviewer. The illustrative material is selected from a great variety of books and is uniformly of high quality. It constitutes nearly half the text.

Ministers will undoubtedly find these volumes very suggestive and helpful in the preparation of sermons on the leading characters of the Bible. This kind of preaching is very attractive, especially to young people, and it is to be hoped that this work will lead to a revival in its use.

W. J. MCGLOTHLIN.

Devotional Readings; A Scrap Book. By Mrs. Anna Head, Calhoun, La. Baptist Book Concern, Louisville, 1913.

The spirit that pervades this unpretentious little volume is above criticism. "My desire," says the author, "is that Christians may be strengthened and encouraged and God's name glorified." One hundred brief chapters are devoted to this worthy end. The first on "Our Father" breathes the spirit and may indicate the method of them all: "There is enough balm in the two first words of the prayer our Lord taught his dis-

ciples to cure all the ills that Satan can put upon us. * * * Difference in times, places, customs and temperaments may cause difference in outward demonstration, but there is a responsive chord in the heart of each one of God's children that will vibrate at the words 'our Father'." This is but "one of the thousand sacred sweets that the Hill of Zion yields before we reach the heavenly fields or walk the golden streets."

The book is well printed, bound in paper, and supplied with a complete index of chapters and subjects as an aid to easy reference.

GEO. B. EAGER.

The Gospel Story in Art. By John La Farge, with eighty full-page illustrations. New York, 1913: The Macmillan Co. Royal Octavo. xiii+417 pp. \$5.00 net.

This is a treasure volume. A master in art criticism has given a historical and descriptive account of the great pictures in which the Gospel story has been idealized. Eighty such pictures are given us in splendid photo reproduction on fine heavy paper. The author's story gives the historical background, artist's ideals, social environment and a detailed description of each picture. The work provides an education in the art of the Gospel. In all aspects of the mechanical execution the publishers have done a fine piece of work.

W. O. CARVER.

Synoptische Tafeln zu den drei ältesten Evangelien. Von J. Weiss. Vandenhoeck & Ruprecht, Göttingen, 1913. 50 pf.

Dr. Weiss aims by colored tables to indicate the sources of the material in the various Gospels. It is thus a convenient presentation of his opinion on that subject.

The Early Life of Jesus and New Light on Passion Week. By P. Spencer Whitman, D.D. Edited by A. Abernethy and John A. Earl. The Griffith & Rowland Press, Philadelphia, 1913. 148 pp. \$1.00 net.

The "New Light" seems to be placing John 14-17 on Tuesday evening and Wednesday instead of Thursday evening, but certainly one will wish light to see that this is light.

Practical Studies in the Fourth Gospel. By Warren A. Candler, D.D., LL.D. Publishing House of Methodist Episcopal Church, Nashville, Tenn. Vol. II. 1913. 376 pp. \$1.00.

Bishop Candler here completes his popular and helpful expository discourses on the Gospel of John.

The Twelve-Gemmed Crown; Christ in Hebrews. By Samuel Judson Porter. Sherman, French & Co., Boston, 1913. 155 pp. \$1.20 net.

The author is well known to Southern Baptists and is pastor of the First Baptist Church of San Antonio, Texas. These six addresses have been delivered at summer assemblies and are pleasing and winning in style. They exalt Christ as Lord and Savior of men.

VI.—MISCELLANEOUS.

The Life of Florence Nightingale. By Sir Edward Cook. In two volumes. Vol. I (1820-1861), xxxi+507 pp.; Vol. II (1862-1910), xiv+510 pp. London (and New York), 1913; Macmillan & Co. \$7.50 net.

If any one who labored, planned and succeeded in the uplift of humanity during the wonderful nineteenth century deserves the tribute of so full a biography as this, surely Florence Nightingale is rightly accorded that honor. It is not that she lived for ninety years that so much space is required to tell of her living. It is that she lived a life so rich in varied blessing, and so full of instruction whereby the world may profit. Her life and that of Queen Victoria were closely parallel in years and the two names deserve to be linked together in memory and in history. They were very different but they sought the same ends. Their service was different but both gave great impetus to the best progress of humanity. Miss Nightingale was the freer of the two to work out her ideals and her destiny, was free to cultivate and express the larger sympathy. The Queen served her nation and the world indirectly. The Philanthropist served the whole of humanity and did it more directly than was possible to the Queen.

The three things we need to know if we are to profit by a life

is its personality, its ideals and its work. These Sir Edward has given us in delightfully clear English, with a gratifying combination of enthusiasm and objectivity. The materials were abundant, bewilderingly so but for the patience with which the author was willing to study, sift and master them. The result is a great account of one of the most significant women of history. One of the finest features of the work is its revelation of the birth, the growth and the independence of a great personality cherishing ideals that were not expected or approved in the current conception of womanhood.

In it all there is inevitably the history of some of the finest movements of the humanizing of life in these last fifty years. The insights of Miss Nightingale were often prophetic, her capacity for doing things and getting things done was truly wonderful. Compelled at every point to run counter to the ideas most common in her time, she had the gift of independent thought and action without asperity, or personal antagonism. Withal there was a fine moderation that held her back from extremes of reaction against what she regarded as error or wrong. By loyalty to a great and worthy ideal she was able through renunciation and courage to achieve greatly in an objective way and to build a great life.

Her religious views are most interesting. Associated personally with Mill, "George Eliot" and that school she held to God and ethics while she reached strongly against the orthodox theology. She was wonderfully independent.

Without being explicitly set out by the biographer the limitations of even so great a life will also appear to the careful reader. All in all I am persuaded that we have here one of the most worthy biographies.

W. O. CARVER.

My Life with the Eskimo. By Vilhjalmur Stefansson. Illustrated. New York, 1913: The Macmillan Co. Octavo. xi+538 pp. \$4.00 net.

Four years in Arctic lands with the primary purpose of studying the people, discovering some tribe not previously known, undergoing the varied experiences of travel, hunting,

camping gave opportunity for an engaging story which Mr. Stefansson has written well, and he has illuminated it with sixty pages of pictures including altogether nearly a hundred, since one page often carries two or more.

His chief interest being ethnographic and his studies being full of human interest the author has made a book of more general interest than a story merely of physical exploration. The methods and lives of traders appear also in good measure. Much of instructive interest is told of the religious views and practices, although the Christianity of the natives could have been viewed with more of sympathy.

Mr. Stefansson and his companions traveled with great leisure, with small equipment and he has written a deliberate story with straight-forward, but clear and sometimes graphic description. Hence all in all one can get from this fine work a large knowledge of the Eskimos and their lands.

W. O. CARVER.

Athens and Its Monuments. By Charles Heald Miller. The University of Iowa. New York, 1913: The Macmillan Co. xxiv+412 pp. \$4.00 net.

"This book is designed to provide a brief and untechnical account of the topography and monuments of ancient Athens for the general reader and the traveler, as well as an introduction to the subject for the student of archaeology and history," is the modest way the author speaks of a book of fascinating interest. He adds that "a few ideas that are new and worthy may perhaps be found by the specialist." I am not a specialist but a "general reader." A wealth of precise detail of description is illuminated by more than two hundred and fifty "figures" including maps, diagrams, photographs of views, temples, ruins, etc., cuts of statues, sites etc. Cross-references enable the reader to group the matter on other plans than the topical one adopted. It would hardly be possible to make Athens more real for the constructive imagination than is done in this book.

W. O. CARVER.

Heroic Ballads of Serbia. Translated into English Verse. By George Raphael Noyes and Leonard Bacon. Boston, 1913: Sherman, French & Co. 275 pp. \$1.25 net.

The appearance of this volume is opportune for all concerned. The general interest in Serbia at this time will be gratified by this opportunity to look into the heart of the Servian people. Readers will find in these ballads the reflection of that character that has presented its heroic and pathetic, bold and bloody phases in the recent wars and conflicts. They are very striking. A brief Introduction is very helpful and occasional notes contribute to the comprehension of the stories and legends preserved in these ballads. Serbia, it is claimed, has the highest position in all Europe in this form of literature. I think this is at least open to question. At any rate this is an opportunity for learning.

The versification is Mr. Bacon's part of the work. The rendering is to be commended for its reproduction of the Servian idiom rather than for its merit as English verse. It is distinctly "translation" English. For study this is a good feature.

W. O. CARVER.

A Song of the Deep. By A. S. Coats. Sherman, French & Co. Boston, 1913. 112 pp. \$1.00 net.

There must be a large number of people who read poetry, or what passes for poetry; despite the assertions to the contrary. The number of volumes of verse now appearing justifies the statement. This is not great poetry. Much of it is not poetry at all but rather simple verse. But much of it is musical, and devotional and teaches high ideals of life. It is made up not of one "Song of the Deep" but of many short flights of song on many subjects.

E. Y. MULLINS.

Queen Elizabeth: Various Scenes and Events in the Life of Her Majesty. By Gladys E. Locke, M.A. Boston, 1913: Sherman, French & Co. 295 pp. \$1.25 net.

No other character in English history has more abiding interest than Elizabeth. This will justify a new, racy book about her.

This one aims to give her human, her personal, side in a way to make a good showing for her. Its idea of her is, "that with all her greatness and all her pettiness, she was after all a woman like other women, and being so, must needs have run the gamut of human emotions, the while they were held in restraint and proportion by a masculine and clearly balanced mind."

The view of her is frankly genial and praiseful. The material is mainly personal and of the familiar sort, nearly gossip, that delights most of us more than we are wont to confess. It is hardly a scientific "life."

The Witness for the Defence. By A. E. Mason. Charles Scribner's Sons, New York, 1914. 331 pp. \$1.30 net.

Mr. Mason writes with charm of style and keen analysis of character. The story has human interest and power. The point, however, is one of doubtful ethics and is rather somber on the whole. In self-defence a woman kills her husband, but is saved from the penalty by the perjury of the hero. The scene is pitched in India and life is that of the British in India, full of tropical colors.

The Chimes of Freedom. By Mary Putnam Denny, author of the *Prophet of Florence*. Richard G. Badger, Boston, 1913. 121 pp. 75c.

We have here a pleasing story of Mexican conditions at the present time that will appeal to all who are interested in the dreadful situation there.

Above the Shame of Circumstance. By Gertrude Capen Whitney (Mrs. George Erastus Whitney), author of "Yet Speaketh He," "Roses from My Garden," etc. Boston, 1913: Sherman, French & Co. 307 pp. \$1.50 net.

A strong novel of the working of the principle of service in a world of sin and shame by the power of "the Practice of the Presence of God." There is a vein of the mysticism of "the New Thought" in it that gives the best parts a touch of unreality. One of the strongest, closing scenes becomes almost sacrilegious. But the moral tone is the highest and the dramatic

power good. It is a strong story picturing some of the worst forms of social ends of to-day and the power of religion in personal purity.

Mary Eliza's Wonder-Life: A Story About the Make-Believe Things. By Mrs. Ozora S. Davis, author of "Hero Tales," etc. Boston, 1913: Sherman, French & Co. 115 pp. \$1.00 net.

Twelve stories in which a little girl, Mary Eliza, on a farm has dreams and experiences that are full of interest, wholesome and instructive.

Chronicles of Old Riverby. By Jane Felton Sampson. Boston: Sherman, French & Co., 1913. 178 pp. \$1.25 net.

A rather tame novel, whose scene is laid in a New England village, and which very well brings out the lights and shades of village life a generation or two in the past.

A Forest Idyl. By Temple Oliver. Boston: Sherman, French & Co., 1913. 222 pp. \$1.20 net.

A fairly good story of love in the country. It is free from problems, restful, a book to read when mentally tired.

A Handful of Flowers: With Sprays of Evergreen. By Amasa S. Condon. Boston: Sherman, French & Co. 143 pp. \$1.00 net.

Not great poetry—perhaps not high-class poetry; for the most part just simple and unpretentious verses. They are generally correct in meter, and are the product of an imagination which, while not brilliant, is under the control of good taste. Some of these little poems come from the heart, and reach the heart.

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